Catherin Thomas 1635




As ℔ serpent was lifted. Joh. 3. 14.


There apeared clouen to. Act. 2. 3.

Ancilla Pietatis:
OR, THE
HAND-MAID
to Private
DEVOTION:
Presenting a Manuell to her Mistresse furnished with Instructions Hymnes and PRAYERS.

fitted to the { Daies of the Weeke, / Feasts / Fasts } of the Church.

By Daniel Featly. D. in Divin.

The fifth Edition, Carefully Corrected and Enlarged.

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Lo ℔ Starre wch they saw Matt. 2. 9.


Why stand ye gazing up Act. 1. 11.


To you is borne this day. Luk. 2. 11.


He is not here but he is risen. Matt. 28. 6.



Margaret Prytherch 1643 Jan. 1

TO THE MOST ILLVSTRIOVS and Vertuous Princeſſe the Dutches of *Buckingham.*

May it pleaſe your Grace;

SAINT *Ierome* in a Funerall Oration, ſtrewing flowers vpon the hearſt of *Fabiola*, ſaid concerning her, *Wee haue loſt a moſt pretious Iewell*

Pretioſiſſimum de locis ſanctis monile perdidimus.

ell out of the Church. But ſince your happie departure from the *Romiſh Synagogue*, and repairing to our true reformed Church, we may ſay on the contrary, in regard of you, *We haue gained a moſt pretious iewell to the Church.* Such lowlineſſe of minde in ſuch height of eſtate: ſuch Deuotion in ſuch diſtractions; ſuch conſtancy in ſuch temptations wee bleſſe *God* for, in you: we pray *God* for, in others of your Sexe and ranke. If to touch vpon your modeſty were not to wound it, and to relate your continuall practiſe of Deuotion were not to interrupt it, I ſhould ſpeake much of it, yet no more then they know to bee moſt true, who are neereſt to you, when you draw

draw neere to your *Father in ſecret.* But becauſe it is not the leaſt of your praiſes, that you cannot endure praiſe, and there are many in England (not onely in *Africa*) who are *bewitched* by flattery: I will draw a veile before thoſe eminent parts which my penſill cannot expreſſe. And therefore ceaſing farther to blazon your vertues, I humblie craue leaue of you to preferre vnto you a ſeruant to attend you in your cloſet: I meane THE HAND-MAID TO PRIVATE DEVOTION, who vpon her knee, tenders to your Grace ſome helpes to your *Deuotion*, together with the *Deuotion* and prayers of the Author to God for you, to crowne you with the bleſ-

Plin. nat. hiſt. lib. 7. cap. 2. faſcinant laudando.

sings of this life, and the blessednesse of the life to come.

Your Graces hum-

bly devoted,

DANIEL FEATLIE.

THE

THE PREFACE to the Reader.

CHRISTIAN READER,

IN *the late dreadfull Viſitation, when* the waies of Sion mourned, becauſe none paſſed by them: *and the* gates of the Sanctuary lamented, *becauſe almoſt none entred at them: Religion her ſelfe for the moſt part forbearing the Church, and keeping her cloſet, and there finding ſufficient employment to complaine of, and bewaile the danger & deſolation of her ſolemneſt Aſſemblies: I fell into a ſerious conſideration of the vſe and moſt vrgent neceſſity of* PRI-

VATE DEVOTION, *And to the end I might accord with my* brethren in their groanes and cries, *being ſmitten my ſelfe with a dangerous (though not infectious) diſeaſe; I gaue ouer thoſe* Pſ. 106, 32 waters of ſtrife *wherein I had met with the* Romiſh Fiſher intangled in his owne Net; *and ſought* Eſay 8. 6. *after the* waters of Shiloah that runne ſoftly, *which at that ſeaſon farre better reliſhed with mee then the other. Not that I altered my iudgement touching the ſtudie of controuerſies, which (without all controuerſie) is not onely moſt needfull, but delightfull alſo to them that are therein exerciſed.*

It is an eaſie taske, and almoſt enery ones labour now a daies to gather flowers of Paradice, and make Poſies, or Garlands of thẽ for Chriſt's Spouſe. But it is not for euery hand to meddle with thoſe thorny *difficulties; which yet muſt be carefully* handled *by them who will make a ſtrong* hedge *or ſure* fence

fence *for the* Lord's Vineyard. *The more perplexed, and intricate the difficulty is, the greater is the contentment in beating out the truth in poynts of no leſſe conſequence then difference. Children are not ſo much delighted with ſmiting flints one againſt the other to ſee the ſparkles, as men of rationall vnderſtanding and diſcourſe, are by* colliſion *of contrary arguments to ſtrike out the fire of diuine Truth. And this fire as well as that other which the naturall heate of* Deuotion *kindleth, yeeldeth much warmth to the conſcience euen of a dying man. Witneſſe* Oecolompadius, *whoſe laſt words were theſe:* Now I go cheerefully to the tribunall of Chriſt, where it ſhall appeare, that I haue not ſeduced God's people, but haue ſincerely taught the truth of God. *I might inſtance likewiſe in* Doctor Whitaker's Cygnea Cantio, *his* ſwanlike ſong, *before his death, wherein hee warbleth*

ſweetly

ſweetely vpon thoſe at this day moſt Vexed queſtions *of vniuerſall grace & freewill. And his* contemporary, *the eye of the other Vniuerſity* Doctor Reynolds, *whē hee lay on his death bed, called for* Doctor Abbots (*after the Lord Biſhop of* Salisbury) *Reply* to W. *Biſhop, then newly come forth, and heard much of it read vnto him with great contentment.*

But being (as I ſaid euen now) out of tune *in my body, I liſted not, nor in that* ſhaking *weakeneſſe could hold faſt the* peggs *to ſtreine and tune the* iarring ſtrings *of controuerſed opinions in point of Religion. That which I then moſt deſired, was to repoſe my thoughts and affections, and compoſe my ſoule to reſt by liſtening to the* ſweet ſongs of Sion *ſet to* Dauids *well-tuned harpe, and run vpon in exquiſite* diuiſion *by ſome our excellent* Aſaphs *in their pious Treatiſes, Soliloquies, Prayers, Meditations, and Contemplati-*

ons,

ons. This heauenly muſicke ſo rauiſhed my ſences, that I found by experience, in the twilight, betwixt the day of life, and night of death, that inlightned thoughts affoord nothing like comfort to enflamed affections. Now the oyle which feedeth this ſacred flame (next to the inſpired holy Scriptures) floweth moſt abundantly in Treatiſes of Deuotion. *In which kinde of writings, the Romaniſts for the moſt part exceed in bulke, but our Diuines in weight. The Church of* Rome *(like* Leah*) is more fruitfull; but her Deuotions (like* Leah *in this alſo) are* bleare-eyed *with ſuperſtition. But the mother of our faith (like* Rachel*) is not yet altogether ſo fruitfull, yet ſhe is more comely, & beautifull, and I hope wil be alſo hereafter as fruitfull. Verily if euer* Priuate Deuotions *powring themſelues forth in briniſh teares, were in ſeaſon, now they are. Neuer loſſes ſo great to bee bewailed; neuer*

uer iudgements ſo feareſull to be auerted; neuer hearts ſo hard to be mollified; neuer conſciences ſo fowle to be rinſed by teares as now. Nature hath prouided a ſoueraigne remedy againſt the ſting of the Scorpiõ in the oyle of the Scorpion. When thou feeleſt the ſting, it is but bruiſing the Serpent, *and rubbing it on the place, and the moiſture preſently of the Serpent killed, & deſtroyeth the venome of that Serpent. I would to* God *our ſoules were as deare to vs as our bodies, and that wee tooke as much care for remedies againſt ſins, as* ſalues *againſt enuenomed wounds. Then would we, aſſoone as we feele the ſting of ſinne in our conſciences, bruſe the Serpent by true* contrition; *deſtroy the ſin, and apply the oyle of teares iſſuing from it, to cure the* wound *before it* feſtered. *But among other inſt cauſes of teares, this is not the leaſt that we miſpend our teares, and ſpill that heauenly dew, and profane*

fane the Font-water *of our* ſecond baptiſme (*as S.* Cyprian *calleth it.*) *We haue teares at our owne will in worldly loſſes; but none at* God's *command for the loſſe of his grace. We take on for the death of our friends departing from vs; but cannot wring out a teare for the ſpirituall death of our ſoules departing from* God. *Yet all our fretting and vexing, all our weeping and howling cannot fetch our friends backe againe, or repaire our worldly loſſes: whereas on the contrary* (*as Saint* Chryſoſtome *pionſly noteth*) the affliction of our ſoules, and ſerious bewailing of our ſinnes, by Gods grace, ſhall reuiue our ſoules, and recouer all our ſpirituall loſſes, and that with aduantage. *What pittie, nay what folly is it, to powre coſtly eye water out of a Venice-glaſſe into a vile pot or baſen to waſh our feete withall? Doe we not the like, when we turne* godly ſorrow *into* worldy,

Cyp. baptiſmus lachrymarum.

and

and abuſe pretious *teares to the bewailing of* vile *and baſe loſſes? haue wee ſuch ſtore of them? or ſuch want of better employment for them? See we not wrath is gon out againſt vs, and the fire long ago kindled, and not yet quenched?*

To laue *out this* fire *euen with* teares, *and to ſtrengthen and ſupport the weaker of thoſe hands that haue beene and are lifted vp to GOD, to auert this and all other feareſull indgements hanging ouer vs, and to fill their mouthes with continuall* Deuotions, *I haue furniſhed and repleniſhed this* Manuel, *which I name* THE HAND-MAID TO PRIVATE DEVOTION, *to waite on her in her Chamber, or Oratorie. The pourtraying of her Miſtreſſe I leaue to the penſill of ſome Diuine Apelles, whoſe taske will be the harder, becauſe ſhee neuer commeth abroad. All that my intention aimeth at, and my endeauours promiſe, is but to lay*

open a priuate way, and ſet vp certaine Stages *for thy holy race, and pricke thee on forward in it. Farre better helpes in this kinde the pious charity and zeale of religious and learned perſons hath affoorded thee; of whom yet I may truly ſay, as* Tullie *ſpake of the Generalls or Commanders that dealt with* Mithridates *before* Pompey, Laudandum quod fecerunt, ignoſcendum quod reliquerunt: They are to bee commended for that they haue done, and pardoned for that they left vndone. *What they haue left, I labour to ſupply; and if I cannot ſupply it, yet I thought fit to imply and intimate ſo much, that the Authors themſelues, or the Publiſhers of their workes, might adde what they finde wanting.*

Cic. orat. de lege Manilia.

Firſt mee thinkes I ſee in their bookes of Deuotion *and prayers,* Salomon's Temple, *without the gate called* Beautifull; *I meane exquiſite meditations, and orizons: without*

Acts 3.2.

without an entrance thereunto by preparation. With that part therefore I begin; and it taketh vp the more roome in my booke, becauſe it hath beene ſo ſcanted for place, or rather quite excluded in theirs. In it if thou finde ſome tartneſſe, I intreat thee (Courteous Reader) to remember with mee the precept of the Lord Ieſus, Haue ſalt, and haue peace, *If I* haue ſalt, haue thou peace, *the rather, becauſe Hymnes, Prayers, and other religious exerciſes, are ſpirituall ſacrifices, and euery ſacrifice by the Law was to be* ſeaſoned with ſalt.

Mar. 9. 50

Et quoniam mel in Dei ſacrificijs non offertur, nimia dulcedo arte mutata eſt, & quâdam piperis auſteritate condita, apud Deum nil tantum ſuaue placet, niſi quod habet in ſe aliquid mordacis veritatis. *It is* Saint Ierom's *obſeruation vpon the legall ſacrifices, that* God neuer appointed hony to be offered vnto him. *And the moral truth vailed vnder*

der that ſhadow, was, that in our ſpirituall oblations nothing pleaſeth God that is onely ſweete, and hath not ſome ſmacke in it of biting truth.

Next I haue much maruelled what the reaſon might bee that they vndertaking to fit prayers and Deuotions *to ſeuerall ſeaſons, and ſpeciall occaſions, baulked the Chriſtian faſts and feaſts. For albeit the Saints dayes might fare the worſe with them, becauſe Popiſh ſuperſtitiõ ouercloyed them: Which yet is an abuſe of arguing to argue from the abuſe to the aboliſhing the right vſe. By this meanes they might take from vs the vſe of all* Gods *creatures, becauſe they haue been ſuperſtitiouſly or prophãely abuſed ſome way or other. But admit there might bee a* legall caueat *put in againſt the Saints* Plea, *what haue the Feaſts of our Lord and Sauiour deſerued, that they ſhould bee ſtrucke out of their Calender, or ſlightly paſſed without* 2.

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Mar. 9. 50

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the honour of a meditation, Hymne, or Prayer on them? They cannot pleade want of precedent authority or direction: for they haue Copies faire written in golden characters by Chrysostome *in his Homilies,* Chrysologus, Leo, Augustine, Bernard, *and other deuout Fathers in their Sermons vpon these dayes. If they saw not them, why did they not follow the excellent patterne in the booke of Common Prayer? All which laying before me, I haue drawne formes of exhortations, Hymnes, and Prayers, carrying throughout a manifest impression of the feast to which they are dedicated. And before them I haue prefixed a Parallel of the Prophesies of the Old, and the Histories of the New Testament compared together, that thou mightest haue an ocular demonstration of that which S.* Austin *writeth concerning both. The* New Testament is vailed in the Old, & the old is reuealed in the New.

After

After the Feasts, if not before as preparatiues to them, the Church fasts should haue beene ranked. But there being in their Deuotions no spirituall dainties allowed for the Festiuals, I nothing maruelled at it that Christian Fasts were vtterly vnprouided for, and (if I may so speake) fast *with them. Extraordinary fasts of humiliation to auert some fearefull Plague or imminent iudgement they take notice of, but the ordinary fasts of* Deuotion, *they mention not at all. Yet certainely the deuout soule out of a sympathie with her Sauiour cãnot but* weepe with him, *as well as* reioyce with him, *in some measure fast with him on Good-friday, as well as feast with him, and for him, on Easter day. If any teares of a sinner are the* wine of Angels, *I am perswaded they are those teares of* Deuotion, *which after much fasting, & Prayer, and meditations, springing out of the serious apprehension of Christs infinite loue testified to mankinde*

3.

by his fasting, watching, praying, weeping, bleeding, and dying for vs on the Crosse. But they will say, these are the sacred fewell of euery daies fire. Yet it is more proper to remember ȳ worke of the day in the day wherin it was wrought. *And albeit the Iewes were bound alwaies to remember* Gods *wonderfull deliuerances; yet more strictly were they bound on the very day for that end appointed to be kept solemne. What though we finde no expresse cõmandement for them? The practise of the antient Church, and the religious constitutions of the present, ratified by Supreame authority, should sway in a matter of this nature, according to that golden rule of S. Bernard:* Obey him as God who is in the place of God, in those things that are not against God. *These fasts therefore should not haue beene forgotten.*

Opus diei in die operis.

I come now in the last place to the weekely Denotions, wherein I finde

finde Prayers for each ſeuerall day of the weeke. Yet as it is noted by the learned of Saint Gregories *Comment vpon* Iob, *that* it is an excellent Commentary fraught with rich learning eſpecially in matter of morality. Yet it might haue beene wrote almoſt as well vpon any parcell of Scripture, as vpon Iob: *ſo you ſhall finde that the Prayers for each day may ſerue for any day as well as that to which they are intituled. For example, Munday's Prayer as well fits Tueſday, and Tueſday's Wedneſday; and all three, Thurſeday, Friday, and Saturday. No day hath more intereſt in the* Deuotion *for it then another.*

When young Alexanders *Muſicke Maſter found fault with him for ſtriking a ſtroke amiſſe vpon the Harpe, and* Alexander *demanded of him*; Is it not all one whether I ſtrike it this way, or that way, with theſe fingers, or theſe? *True, anſwered his Maſter, it is* Eraſm. Apoph.

all one to a King, but not to a Musitian, It is no errour in state to strike as you doe; but it is an error in art.

I confesse in like manner, it is no error in Religion to set a godly Prayer for the day which hath no interest or relation at all to the day; yet it is an indecorum *and blurre in Art. It is all one as if they should set a marke before them, and shoot no more towards it then any other* white. *To avoid this improprietie, if not incongruitie, in the Morning Hymne and Prayer, I haue an eye to some work of* God *the Father in the Creation wrought on that day: In the Euening Prayer to some worke of* God *the* Sonne, *wrought (or by the Church remembred) on that day in the Passion weeke.*

For the admonitions and exhortations wherewith the Deuotions *are interlaced, I tooke my patterne of them from S. Cyprian:* De Agno per quem redempti & viuificati sumus lanam ipsam, & purpuram misi,

S. Cyprian lib. de exhortatione Martyrij.

miſi, quam cum acceperis tunicam tibi pro voluntate conficies. In exhortatione tam neceſſariâ amputandæ ſunt verborum noſtrorum moræ, & ambages ſermonis humani ſubtrahendæ, & ponenda illa ſola quæ Deus loquitur. *With whoſe words I will now cloath mine owne.* I haue ſent thee cloth (ſaith he) made of the fleece of that Lambe, by whoſe bloud we are all redeemed. Take as much as will ſerue thy turne; and faſhion & fit thy garment to thine owne minde. All inferences and diſcourſes of mine owne I omit, becauſe in ſo needfull exhortations the delayes & lingering protractions of mens words are to be cut off, and onely Gods owne words to be ſet downe.

To ſumme vp all in a word, I haue brought thee into the Spouſes garden of flowers & ſpices; I haue gathered ſome out (almoſt) of enery bed, *and layed by them a* thred *in the Analyſis, or Method, to binde*

them vp together. Make thou thy Posie *as thou likest best; & breath out with mee that sweet Prayer of the Spouse, cut in one of her knots.*

Cant. 4. 16. Arise ô North, and blow, ô South winde, that the sent of our Spices and flowers may flow, and the beloued may come into his Garden. *Amen.*

A Prayer made by the Author Aº. Dⁿⁱ. 1625. *when the Infection began to ceaſe.*

O Lord, thou haſt *ſhewed thy people terrible things; thou haſt given vs a drink of deadly wine*, & haſt cauſed vs to *ſucke out the dregges of it*, becauſe we (*Moab* like) are *ſetled vpon our Lees*. As *Pharaoh* ſaw the hew of his bloudy minde in the *waters of Egypt turned all red as bleud*; ſo we may ſee the crimſon colour of our *ſins*, in the Vials of thy wrath powred of late vpon vs. We trade not ſpiritually for the *pearle of the Goſpell*, and therefore our Merchant's

returnes faile. Wee would not weepe for our ſinnes; and therefore the heauens did weepe for vs a long ſeaſon in continuall ſhowers. We haue beene hard hearted, and *barren in good works*, and therefore thou madeſt heretofore the *Heauen aboue vs as braſſe, and the earth* vnder vs *as Iron*. By drunkenneſſe and gluttonie, by euill perſwaſions and worſe examples, one Soule hath infected another: and therefore thou haſt ſent a plague, wherby one Body infecteth another: Such a Plague as our Ancients neuer heard of, and our poſterity will ſcarce beleeue. The chiefe of our Citties haue beene ploughed vp, and ſowed ſo thicke with dead Corpſes, that one could ſcarce lye by another. Againſt this and all other iudgements which thy law threatneth, and our ſinnes prouoke; we haue no Weapons to contend with thy iuſtice, but prayers and teares.

We

We haue no meanes to cleanſe the infected Ayre but our *ſighes and groanes. O Lord remoue our ſinnes as a Cloud, and iniquities as a Miſt*, and then this dreadfull bloudie Clowde which lately powred downe, but now onely droppeth, will vaniſh of it ſelfe.

Conſummate the worke of mercy thou haſt begun, and quite remoue this iudgement through thy tender compaſſion in the *Bowels of Chriſt Ieſus*, we beſeech thee. But remoone this iudgement in mercy, not in iudgement. Take not thy hand off of vs to fetch a greater ſtroke at vs. Deliuer vs not from one plague as thou didſt *Pharaoh*, to ſend a worſe in ſteed thereof. Put vs not out of *thine hands into which wee are fallen, to giue vs ouer into the hands of our enemies.* Saue vs not from the Sword to kill vs with Famine; neither preſerue vs from a corporall to ſtarue vs with a ſpirituall. Take

not

not away one plaister, to apply a smarter in the place: but perfectly heale our wounds. Bee absolutely *reconciled to vs* in him, vpon whom thou hast already *layed the chastisement of our peace. O remember not our old sins, but haue mercy vpon vs, and that soone, for we are come to great misery. Helpe vs, O God of our saluation, for the glory of thy name, O deliuer vs, & be mercifull to our sinnes, for thy names sake. O thinke vpon thy Congregation, and Mount Sion wherein thou hast dwelt.* Looke vpon the hands of many thousands that haue beene lifted vp to thee in publike, and many more in priuate, to iustifie thee in thy Iudgements, and blesse thee for thy mercies, and intreate thee for this land, and thy disconsolate Spouse yet weeping in teares of bloud in diuers places, *Amen.*

A Generall Table, representing the *Method of the ensuing Treatise or Manuell.*

This Manuell hath it described a plat of holy ground being

- A Garden of spiritu all flowers,
  - 1. For ornamẽt, to deck & dresse vp the inner roomes of the soule, to entertaine Christ, as preparations to religious exercises
    - In generall
    - In speciall to
      - Prayer.
      - Hearing the Word.
      - Receiuing the Sacrament.
  - 2. For sent, to make nose gaies, according to the seasons of the yeere; formes of hymnes, prayers, and thanksgiuings
    - Ordinary for the week daies and Sabboth.
    - Extraordinarie, for
      - Christian
        - Fasts.
        - Feasts.
  - 3. For medicine to cure and strengthen as
    - Admonition out of Scripture,
    - Prayers for
      - Men in sickenesse.
      - Women in childe birth.
    - Thanksgiuing for
      - Recouery of men.
      - Deliuerie of women.

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To

To the Reader.

Since the first impression of this Booke, there hath beene added.

In the Second Edition,

1. A Defence of Christian Feasts and the religious obseruation thereof.
2. A Discourse of the Lent Fasts, the originall and perpetuall practise thereof.
3. Directions for a priuate Fast, together with Admonitions, Hymnes, and Prayers fitted thereunto.

In the Third Edition.

1. A speciall Confession to bee vsed before the receiuing of the Sacrament.
2. Great Britaines Feast vpon the fifth of Nouember, with Admonitions, Hymnes, and Prayers agreeable thereunto.
3. A Thanksgiuing of the Church of England, for that great Deliuerance

liuerance.

In the fourth Edition.

1. A Pſalme of Thankſgiuing for women after their delinery.
2. An Hymne, and Prayer for all that ſuffer for the Teſtimonie of a good conſcience.

In this fift and Laſt Edition is added, A Direction touching the Vſe of this booke, here following.

A direction to the *Christian Reader touching the Vse of this Booke.*

(* *)

IT was the speciall commendation of *Timanthes*, that in the Pictures which hee drew with Exquisite Art, *to the life*, hee left alwaies more to the *Vn-*

In omnibus eius operibus plus intelligebatur quam pingebatur, & cùm Ars summa esset, Ingenium tamẽ vltra artem erat. Plin. nat. Hist. lib. 35. cap 10.

* *der-*

derſtanding, then he repreſented to the *Eye of the Beholder*, whoſe *Gryphicke Induſtrie* though I ſerue before me as a Patterne for my *Imitation* in the delineation of my HAND-MAID TO DEVOTION, yet I muſt confeſſe I intended more in this worke, then the *Title* promiſeth, or the *Reader* by a Curſorie peruſall of the *Heads* will eaſily *finde*. The Inſcription engaged mee to helpe the *Priuate Deuotion* of ſuch who haue not yet attained to the ſpeciall gift of *Extemporarie Prayer* with *Moulds* and *Formes* of *Orizons* fitted to their *ſeuerall occaſions*. Which

may

may ſtand them in ſuch ſteede as *Bladders* doe thoſe that learne to *Swimme*, wherewith at the firſt they neceſſarily *Support* themſelues, but after that they are *Expert Swimmers* they caſt them quite away. And this vſe is obuious to euery one that *glanceth a Looke* on this booke; but if hee bee pleaſed to *fixe his eye* vpon it, and looke more narrowly into the principall parts thereof, he will perceiue that in the *Compoſure* and *Framing* of theſe *Deuotions* I endeauoured as much to inſtruct *By Prayer* as to helpe *In Prayer*. And that as A *Definition* (according

Arist. Poster. analyt.

to *Aristotles* doctrine) differs nothing from a *Demonstration* but in the *Transposing of the Termes*; so many of these prayers differ in *Forme* onely from *Short Sermons* or *Christian Directions and Exhortations*. For in the *Preparatorie Prayer* all the Conditions requisite in *Prayer* are

Pag. 60. intimated: In the *Weeke Deuotions* forcible Motiues to Christian vertues are pressed, In the *Hymne and Prayer before the Sabbath*, the Duties of the *Sabbath* are expressed; In the *Speciall Confession before the Communion* the *Decalogue* is expounded; In the *Festiualls* the *Chiefe Articles of*

our

our Faith are confirmed and illustrated; In the *Prayers for the Sicke*, the causes of GODS Visitation and the vses wee are to make of all such Afflictions are specified; In the *Introduction to the Practise of Extraordinarie Deuotion* the Chiefe poynts of Controuersie concerning *Christian Fasts and Feasts* are dicussed. In the *Analysis* before the *Admonitions* thou hast a Method to reduce thy Collections *From* Scripture *Vnto*: and by it also thou mayest digest thy Meditations into *Order* vpon any of *Those* or the *Like* subiects. In the *Admonitions* the most

choyce and vſefull Texts of Scripture both for *Ordinarie*, and *Extraordinarie* occaſions are culled out to thy hand; In the *Hymnes* which are a kinde of *Cento* taken out of ſundrie verſes of ſeuerall Pſalmes, thou maiſt obſerue, That as the *Booke of Pſalmes* is placed in the *Middeſt of the Bible*: ſo It is the *Center of the Scripture* from which *Streight lines* may bee drawne to euery part of the *Circumference*. For there is no *Eminent Storie* or *Example* of *Diuine Prouidence*, *Iuſtice*, or *Goodneſſe*, No worke of *Creation* mentioned in the *Old*, or *Redemption* in the

the *New*, that is not either *Pathetically Expreſſed* or *Prophetically poynted at* therein; which as it exceedingly *confirmeth our Chriſtian Faith*, ſo it teacheth vs withall, *That the ſame GOD who hath done thoſe Great things for Vs, both requireth, and Inſpireth Hymnes of Thankeſgiuing for them.* For the *Prayers themſelues* though they are fitted to thy *Priuate Cloſet*, yet with a little *Alteration* they may ſerue for more *Publike Vſe* in thy *Familie* or elſewhere.

I laboured for *Breuitie* in them, not ſo much out of a Regard to moſt

mens *Necessarie Imployments* in their seuerall affaires, which enforce them to *Abridge their Deuotions*, as because the *Feruour of Zeale*, which is *The very Life of Prayer* too soone slaketh in the *Best*; yet if *Any* are more *Feruent in Spirit* and their occasions permit them, (which I most heartily desire) to enlarge themselues in these spirituall exercises, they may bee pleased to beginne with *The Preparatorie Prayer*, then vse the *Hymnes* and *Prayers* for the *Morning* and *Euening* for the day in *Generall* at Page 150. afterwards, reade the pro-

proper *Hymnes* and *Prayers* for *The day*; and laſtly cloſe with the *Hymnes* and *Prayers* for *The Afflicted Members of Chriſt*, eſpecially *Thoſe that ſuffer for the Teſtimonie of a Good Conſcience*, Page 721. & 728.

One thing more I thought fit to aduertiſe thee of, that, deſiring to keepe this Booke within the compaſſe of a *Manuell* as it is entituled, I intend to add no more vnto it: but commend this Edition as my entire Worke to thy *Fauourable Acceptance* intreating thee to

to correct all other former impressions (whereof some are faultie enough especially the Fourth) by this.

THE PREPARATION TO RELIGIOVS exercises in generall.

PAR. 1.

Of Deuotion.

PRemeditation is the Preparation to priuate prayer; priuate to publike; priuate, and publike to the hearing of the Word; Priuate, and Publike Prayer, together with the hearing of the word to the worthy participation of the holy Sacrament. For the Sacrament receiues strength and vigour from the word; the word preached from publike prayer; publike prayer from priuate Deuotion; and that from premeditation

and præconsideration of the nature of Deuotion, and necessitie of preparation it selfe to all holy duties, in the immediate worship of *God*.

Of Deuotion

Deuotion is the hearts warmth, or rather *the lifes blond* of Religion. It is a sacred bond *knitting* the soule vnto *God*. It is a spiritual muskle, mouing only vpward and *lifting the heart, eyes,* and *hands* continually vnto Heauen. And because it consisteth rather in the feruour of the affections, then light of the thoughts, or blaze, and luster of speech, it is better felt then vnderstood, and yet better vnderstood then can be expressed. Especially, priuate Deuotion, which is the *Saint* to which I deuote this Treatise. For priuate Deuotion (to shunne ostentation, and Hypocrisie in heauenly things) alwaies shuts her selfe vp in her closet, desiring *no eye to see her* but her *Fathers in secret*. Wounded shee is (like the

Math. 6. 6.

the Spouſe in the Canticles) *with the darts of divine love*; and continually bleedeth, but inwardly in teares of *compaſſion, compunction, and exceſſive ioy*. There appeares no externall orifez in the fleſh to be ſeene. Shee reſembles the ſtrange plant in *Plinie, which buds inwardly*, and ſhooteth forth no bud, bloſſome, or leafe outwardly. For if *priuate* Deuotion cometh once to be knowne, it ceaſeth to be *priuate*. The greateſt commendation of it is like to that of the *Garamantite, a precious ſtone, that hath no beautie nor luſtre in the outſide, or in the ſurface, but within the bodie of it appeares golden drops*. What *Cyprian* ſpeaketh of the worke of regeneration may be truly applyed to this vertue. *It is felt before it can be ſpoken of*, and it muſt bee kindled in the heart by the Spirit, before it can be felt. It is the true *veſtall fire that ſhould bee ſtill kept burning* in

Greg. in Cant.

Lachrymæ ſanguis animæ. Aug.

Plin. Lib. 21. c. 16. Flos naſcitur non euidens ſed in occulto, & intùs germinans.

Plin 37 c. 7 Garamantitis ſummæ commendatio eſt, quod velut in tranſlucido ſtillantes intus fulgent aureæ guttæ ſemper in corpore non in cute.

Cypr. Epiſt. l. 2. Sentitur priuſquam diſcitur

Val. Max. Liu.

the heart; *but if it goe out* like that of the Vestales *it must bee* „ *kindled from heauen.* To thee „ therefore ô most holy spirit I „ addresse my prayer, to kindle „ and keepe this fire in my soule „ by thy heauenly blasts. Heate „ my heart with the feruor of „ true Deuotion, *and touch my* „ *tongue with a coale from thine* „ *Altar, that the words of my* „ *mouth and meditations of my* „ *heart may* inflame all that reade „ these deuotions with a loue of „ Deuotion it selfe, and true „ Zeale.

Leo's censure may seeme too tart: *He that is not more religious in lent than at other times hath little or no religion at all.* But I haue good warrant to suspect the sincerity of their Deuotion altogether, who are not more deuout in priuate than in publike. For fire, the closer it is kept, the hotter it burneth; and the exhalations which are violently detained

ned in Cranies vnder ground, and can haue no vent, are of force to moue the earth it selfe. It cannot bee otherwise but that the penitent, or compassionate eye, which droppeth in publike *should runne and gush out with riuers of water* in priuate. The afflicted soule which sometimes stealeth a groane, and fetcheth a sigh in the Church, offers vp often *prayers with strong cryes* at home. He that is affected and eleuated with spirituall ioy in publike is transported when he is alone, and hath priuate communication with *God*. S. *Paul* spake *words of truth and soberneſſe* to the Corinthians, *Whether wee bee beſides our ſelues it is to God, or whether we bee ſober it is to you.* And Saint *Ierome* confirmeth it with an oath, that *after many dayes* (*nay weekes*) *ſpent by him in faſting and prayer, in the end hee was raviſhed in ſpirit and ſeemed to haue priuate con-*

2. Cor. 5. 13.

Epiſt. tom. 1 & Marias in vit. Teſtor deum, poſt hebdomadarum ieiunia, &c. viſus ſum mihi verſari inter agmina angelorum.

uersation and familiarity *with quires of Angels.* My intent is not to detract any thing from publike Deuotion; but my desire is to adde to priuate. Publike is more solemne, but priuate ought to bee more frequent: publike makes more noyse, but priuate (for the most part) hath a deeper channell. Our Sauiour diuideth blessednesse æqually betweene them both: *Blessed* (saith he) *is he that heareth the word and keepeth it.* It is publike Deuotion that heareth the Word preached, but priuate that keepes it: Publike gathereth Manna in greater abundance; but priuate is the *golden Omer* that preserueth it. *The Hart doth not so pant and bray for the riuers of waters, as the soule* of euery religious man *longeth for the waters of life,* running plentifully out of the golden spouts of the Temple, the Ministers of the Word; but priuate deuotion it is that breeds this

this longing after the publike Miniſtery. Let vs take a patterne of Deuotion from our bleſſed Sauiour, to whom all deuotions are due. What commandeth he by expreſſe precept? *When thou prayeſt enter into thy cloſet*: and what commendeth he moſt by his own practiſe, is it not priuate deuotion? It is true, he calleth *his houſe the houſe of prayer*; and as we reade, *that he was daily preaching*: ſo I doubt not but he was daily praying *in the Temple*; yet ye ſhall find him *oftner* on the *Mount*, or in the *Garden*, or in ſome priuate *ſolitary place* praying alone, then in the Temple: yea, and continuing longer in prayer there, *ſpending* ſomtimes *whole nights* in it. This practiſe of our Sauiour hath been a precedent to all thoſe whoſe names in the Church of God are, & haue been as a *precious ointmẽt* for their daily *offering the ſweeteſt incenſe* of prayer to *him*. Religious men neuer are wãting in pub-

Mat. 6. 6.

Mat. 16 36
Mar. 1. 35.
Luke 6. 12
Luk. 9. 28
Luk. 11. 1
Luk. 22. 45

like assemblies, but they exceed in priuate Deuotion. Publike exercises of religion be their *feasts*, but priuate their *ordinary*. Where find you *Daniel* but *in his chamber* at his Deuotion *looking towards Ierusalem?* Where find you *Dauid* but in his *couch watering it with his teares, & communing with his own heart in the night?* Where finde you *Cornelius* but *in his house praying?* Where finde you Saint *Iohn* on the Lords day but *in the Ile* alone by himselfe *in the spirit?* The powring out our speciall complaints to *God*, our vowes to refraine such company & such occasions of euill, the ripping vp of our whole life with a particular confession of *our sins*, aggrauated by all circumstances, and all those parts of repentance, or the soules discipline mentioned by Saint *Paul* are most necessary exercises of religion, yet cannot bee so safely done, nor so decently, nor so effectually in publike

Dan. 6. 10
Psal. 6 6.
Psal. 77. 6.
Acts 10. 30.
Reuel. 1. 10.
2. Cor. 7. 11.

publike as in priuate. These parts are not to bee acted on the ſtage, but within the hangings. He that actes theſe on the ſtage will haue the perſon of an hypocrite put vpon him for it. Where was our Sauiour in the agony, wherein he prayed moſt earneſtly, but alone in *Gethſemane*? Where was he transfigured but on the holy *Mount* as hee was at his priuate prayer? *Moſes* his face *ſhined* after hee came from his ſecret parly with *God*, and our ſoules ſhall ſhine with all ſpirituall graces, if wee haue often priuate conference with him by prayer, but alwaies with due reuerence and preparation before.

Commodius iſta intus tranſigantur. Terent.

Luk. 22. 41. 44. Mat. 26. 36.

Mat. 17. 2.

Exod. 34. 29.

PARAG. 2.

Of Preparation.

Preparation to religious exerciſe, is two fold.

1 { Extraordinary, as watching, faſting, & the like, of which

see the admonition for Ash-wednesday, and the priuate fasts Deuotion.

2. Ordinary, which consisteth in
- 1. Cleansing our conscience from the guilt & staine of foule sinnes, especially groſſe actuall sins newly committed.
- 2 Sequestring our thoughts from worldly cares and businesses.
- 3. Considering before hand what ſ religious worke is we are about, & how wee ought to performe it, & carry our selues in it.

Purgation. Exod. 3 5. Act. 7. 33. Psal. 26. 6. Moses *put off his shooes*, and Dauid *washed his hands* before he drew neare to *God*. The Iewes and Turkes, at this day, wash themselues before they enter their

their Temples, and the ancient Pagans vſed many ablutions and *luſtrations* before they durſt come in ſight of their feigned *gods*. The vncleane ſpirit in the Goſpell had a cleane lodging, and ſhall we entertaine the moſt pure and holy Spirit of *God* in an vncleane roome in our Soules? What Courtier preſumeth to come into the Kings preſence in ſtinking and naſtie cloathes, or with his hands and face all be-ſmeared with dirt, or ſpotted with inke? How dare wee then appeare before *God* with a foule and naſtie Conſcience; with a heart full of malice, *eyes full of adultery*, hands full of the *treaſures of wickednes*, mouthes full of deadly *poyſon of Aſpes*? When wee haue defiled our eyes with vnchaſt lookes, ſhall wee preſently caſt them vp to heauen, and confidently looke *God* in the face, who is a *God* of moſt pure eyes, and cannot endure the leaſt ſpot of impuritie? Mat. 12. 44.

when

when we haue defiled our hands with blood or vncleannes, or telling our vse money, shall we presently lift them vp in supplication to *God*? when wee haue defiled our tongues with corrupt & *rotten communication*, shall we presently employ them in diuine prayer? when we haue defiled our bodies with beastly lusts, & *wallowed in the mire* of swinish pleasures, shall we presently present our selues as a sacrifice vnto *God* in priuate, or publike Deuotion? *God* by his holy Prophet teacheth vs another lesson: *Wash you, make you cleane, put away the euill of your doings from before mine eyes; Cease to doe euill, learne to do well: Come now let vs confer and reason together.* And by King *Dauid*, *I will wash my hands in innocency, and so I will go to thine altar.*

συαφιτλό-γεν?

Esa. 1. 16.

Psal. 26. 6.

2. *Sequestration.*

Secondly, hee that will consecrate his thoughts and affections by priuate Deuotion vnto *God*, must remoue and sequester them from

from earthly affaires, and worldly negotiations. For the cares of this life, as they *choake the seeds of the word*: so they stifle deuout meditations in the wombe that conceiueth them. It is not more difficult to cast vp one eye to heauen, and the other downe on the earth at the same instant, then to fixe our cogitations and intentions at once on *God* and the world. Holines in the Greek implieth a direct contradiction to earthlinesse. *God is a Spirit*, and cannot be otherwise seene of vs then in spirit. *Blessed are the pure in heart, for they shall see God.* The Soule of man is a glasse most truly representing *Gods* Image. If a glasse be fur'd, or soyled with dust or dirt, it reflecteth no shape or proportion aright: but wipe the dust from the glasse, and you shal see cleerely. So (saith *Bernard*) *rub thy glasse*, wipe away all dustie earthlinesse from thy minde, and thou shalt see *God* in thy soule, and

ἅγιος ab α & γῆ. Hagios *is deriued from* A *the priuatiue particle, &* Ge *signifying earth, as if you would say vnearthlinesse.* Mat. 5.8. *Bern. de nat. dom. Tergat speculum, mundet spiritum suum qui sitit videre Deum.*

and conceiue cleare and diuine imaginations of him.

3. *Preconsideration.* Thirdly, he that desireth that *God* should *haue respect to him, and to his* spirituall *offerings*, must be *more ready to heare* the wise man, and *looke to his foote*, then to make hast *to offer the sacrifice of fooles*. What is it to *offer the sacrifice of fooles*, but rashly, and vnaduisedly, not to bring and lay downe, but to throw his gifts on *Gods* Altar without considering what he offereth, or how, or to whom? He that makes no more of prayers to *God*, then of speaking with one of his companions, nor of perusing inspired Scriptures, then reading a peece of *Aristotle* or *Liuie*, nor of participating of the blessed Sacrament; then taking a morsell of bread, or drinking a cup of wine, can expect no blessing for the vse, but rather ought to feare a curse for the abuse of these meanes of saluation. These Ordinances

Eccles. 5. 1

ces of *God* ſanctifie not ſuch, but they rather prophane them.

Numa Pompilius forbad any man vnder a great penalty to ſalute his *gods* in the high-way, or to pray, or bow, or to doe any reuerence to their temples, or images, as they walked by them in the ſtreets: and *Wouer* yeelds a reaſon of this law better then the law it ſelfe, *Diuine Maieſty* (ſaies he) *muſt not bee ſleighted, holy duties muſt not bee ſuddenly ſlubbered ouer, but performed with reuerend regard, and religious cunctation or delay to frame and compoſe the minde vnto them.* But men haue *forgotten the feare of the Lord*, euen in his preſence, and vnder his eyes. The holy Name of *God* is made ſo common in mens mouthes, and his dreadfull Maieſty ſo cheape in their eſtimation, that as they ſpeake of him without reuerence, ſo alſo they ſpeake to him without aduiſed premeditation.

Wouerus de polymathiâ ſacrâ religioſa debetur mora.

They

Suspenso gradu.

They are farre from *Davids* modesty, who went step by step, and fetched a compasse to come to *Gods* Altar. *I will wash my hands in innocencie, and so I will compasse thine Altar*; but these make but one step to it. They suddenly and rudely rush vpon *Almighty God*, neuer thinking that he is *a consuming fire*.

Psal. 26. 6.

Heb. 12. 29.

Augustus being inuited by a priuate Gentleman to his house, and entertained but slenderly, below the maiesty of so great an Emperour; instead of thanking him, gaue him a secret, but smart check for it, *I knew not* (saith he) *before that we were such familiars*. But hath not the King of heauen and Monarke of the whole world more iust cause to censure in the like manner, or more seuerely those among vs that seeme most forward to inuite & entertaine him; who run into his presence without shewing any reuerence; speake vnto him without

Nesciebam me tibi tam familiarem esse. Eras. Apoth.

out bowing their knee; heare him in the Miniſtry of the word without vncouering their heads ſo much as at the reading the Text; participate of the dreadfull Myſteries (as the Fathers call them) of his bleſſed body and Blood; ſitting at the Communion as they doe at their ordinarie table, without expreſſing any thankefull humility, or giuing teſtimony, that they diſcerne the Lords body from common meat. Is this, to *ſerue the Lord Chriſt with feare? To reioyce vnto him with trembling? To kiſſe the Son leaſt he be angry?* Nay *to fall low before his footſtoole, becauſe hee is holy?* But I will ſpeake no more of Preparation to holy duties in generall, leaſt the *preludium* grow longer then the leſſon which I am now to pricke.

Tremenda myſteria.

PAR.

Parag. 3.

The preparation to Prayer.

Psal.45. 1,2. *My heart is inditing of a good matter: my tongue is the pen of a ready writer,* saith the kingly Prophet, and againe, *My heart was hot within mee, while I was musing the fire burned, then spake I with my tongue:* Psal.39.3. If this sweete singer of *Israel*, first *pricked the notes* in his heart before he began to *sing* them; if he who was inspired by the *holy Ghost*, framed his Prayers, and Psalmes of thankesgiuing in his minde, before hee deliuered them by his tongue; ought not we who are as farre behind him in his gifts, as wee are below him in condition, much more meditate before wee vtter any thing to the *Lord?* I speake not of pious eiaculations, which must needs be suddaine as their occasions are and the motions

ons of *Gods* Spirit within vs; but of a ſet conceiued Prayer, wherein wee ought not onely well to ponder the matter, but euen weigh (if we haue time) euery word in the ballance, that they be not found too light, and thereby our *Prayers* againſt ſinne, *bee turned into ſinne. Be not raſh with thy mouth and let not thine heart bee haſty to vtter any thing before God.* *Seneca* obſeruing how bold men made with *God*, and what ſtrange petitions they bluſhed not to preferre vnto him, gaue this ſage aduiſe, *So deale with men as if God ſaw thee, and ſo ſpeake with God as if men heard thee.* For many men vent ſuch vncharitable, enuious, and malitious matters, ſuch confuſed, and vndigeſted ſtuffe, ſuch impertinences, inconſequencies, and abſurdities, eſpecially in their priuate extemporarie Prayers, as they would be aſhamed that any man of quality or vnderſtanding ſhould

Eccleſ. 5. 2

Senec. epiſt.

Perſ. Introrſum obmurmurat ô ſi ebullit patrui præclarum ſinus, & ô ſi &c.

ſhould ouerheare them. It would make a prophane man laugh, but a Religious man weepe, to liſten and marke how ſometimes they *court* Almighty God with idle *complements*; ſometimes they caſt vp prayers with *ſtrong lines* to heauen, as it were (by force) to pull down a bleſſing from thence; ſometimes they expoſtulate with *God* in a ſawcie, and ſometimes poſe him in a ridiculous manner. Sometimes they diſcourſe profoundly in their prayer, as if they meant in good earneſt to teach Almighty *God* what he ought to doe. Sometimes they are tedious cloying his eares with bablings and *vaine repetitions*; and ſometimes againe they are too briefe, curtaling their Oriſons, and breaking off in the middeſt. One while they fly too high, and meddle with counſels of State; and another while they fall too low, and tell *God* a homely Houſhold tale. If they heare a

ſtrange

ſtrange Phraſe, or an affected ſtraine of puf-paſte eloquẽce, this they cull out carefully, and inſert into their garlands. *Peter Moulin* iuſtly taxeth a Friar for ſtiling *Chriſt* the *Dolphin* of heauen; and I thinke he as well deſerueth blame who prayeth to *God* that hee may *march to heauen in a perfect equipage*, or come vnto *God*, not *with the ſoales of his feet, but the feete of his ſoule*: who layeth open before *God* his manifold *defections, infections, imperfections*; *his ſinnes of an higher ſtraine, and deeper ſtraine*; and *commendeth to his gratious goodneſſe all the Miniſters of the Church by what titles ſoeuer they are ſignified or dignified.*

Giue me leaue to tell theſe men in their owne language that this is *playing* not *Praying*; and that in ſending vp ſuch prayers they burne not *Incenſe* to *God*, but *incenſe* him rather: Or if they will not heare me, let the graue high-

Prieſt

Priest among the ancient *Romans* Schoole them as he did a *Vestall* whom he obserued to be too curious, and neate about her work, (which was tending the holy fire.) *Virgin do your worke holily rather then ouer neately; reuerently, rather then trimly.* There are a sort of men in direct opposition to these, who affect a kinde of *Rhetorick* which weedeth out all flowers of Rhetoricke. They can away with no Prayer, or meditation which *sauours of the lampe*, though the *oyle* be *sacred*. Nothing pleaseth them in this kind, but that which is spunne with an ouer course thread. Courses to them is strength; dulnes grauity; drinesse iudgement, leaneneſse health: and pack-staffe plainnes the *euidence* (as they terme it) *of the Spirit, and simplicity of the Gospell.* Well may they claime kindred with the old. *Ægyptians*, who (as *Herodotus*, and *Strabo report*) *temper morter with*

Sanctè magis quam scitè.

Macies in his pro sanitate est, & iudicij loco infirmitas cedit. Quin instit. orator.

with their hands, and kneade their dow with their feete. Right ſo theſe men in all other things like well of art and wit, where the matter is vile and baſe; but in the deliuery of heauenly conceptions, vtterly abandon them. But they ſhould haue conſidered better, that ſharpeneſſe of wit, and true eloquence are gifts of *God*, and therefore beſt of all to bee employed in holy things, as gold and ſiluer are beſt beſtowed in adorning *Gods* houſe, ſo it bee without ſuperſtition. Was not *fine linnen*, and *blew ſilke*, and *Scarlet* of as good vſe in the Arke as *Camels haire?* Is not the Queene brought into the ſpirituall Solomons chamber, in a *Veſture of gold wrought about with diuers colours?* Was not the holy oyle, and precious oyntment made by *Gods* Commandement according to *the art of the Apothecary?* are there not in the Prophet *Eſay*, the Pſalmes of *Dauid*, *and*

Pſal. 45. 14.

Exod. 30. 25.

and the Epistles of S. *Paul* and other parts of Scripture, especially in the originall language more exquisite *peeces* of Art, & *straines* of eloquence, then are to be found in any other writings whatsoeuer? If they are *accursed who doe the worke of the Lord negligently*, certainely the more diligence we vse, the more blessed our holy labours shall be. For my part, I like a resolution in this kinde answerable to *Danids* in another; *Neuer to offer that to God that costeth me nothing*. There remaineth yet in some places some of the base sect of the *Pattaloronchitæ*, who place Religion in *nosing* their words, and speaking to *God* in a harsh, and vncouth sound, and pronunciation. They will not cry, but *bowle* and *bellow* to him. But these are so few in number, and their error is so contemptible, that I hold it scarce fit the naming, and no way worthy the refuting. I would there were no more

Ier. 48. 10.

2. Sam. 24. 24.

παττα λογγχίται.

more left of the ſect of the *Phariſees, who vnder colour of long Prayers deuoure widowes houſes*; who perfume their couſening, and corrupt dealing with the *balme of Gilead*: who make Religion, and Deuotion a *ſtalking horſe* to their ambitious, and auaritious purpoſes, and ends. Mat 23.14

„ O mercifull *God* how is thy „ patience abuſed? How is thy „ Maieſty ſleighted? How is thy „ worſhip prophaned? O what „ ſinfull wretches are we, who „ neede a large pardon, not only „ for our profane, and carnall, „ but euen for our holy and ſpiri- „ tuall exerciſes? *Lord bemerci- „ full!* ſhall I ſay *to our ſins?* Nay „ euen to our beſt workes which „ are not free from imperfecti- „ ons. Euen when we pray a- „ gainſt ſin, wee ſin in Praying, „ both in reſpect of the forme, „ and manner, and end of Prayer.

Which that wee may not do; or not ſo frequently; or not ſo

grieuously, let vs prepare our ſelues before hand, by the Admonition, Hymne, and Prayer enſuing.

The

THE ANALYSIS.

Thou who desirest to make a divine Prayer, must by premeditation frame in thy minde,

1. *The forme which must be.*
   1. *Conceived in few words.*
   2. *Conformable to the patterne, the Lords Prayer.*
2. *The matter which consists of three parts:*
   1. *Humble confession, see* A.
   2. *Confident invocation, or petition, see* B.
   3. *Hartie Thankesgiving, see* C.

A

1. *In humble Confession set before thee,*
   - 1. *GOD his*
     - 1. *Terrible Name.*
     - 2. *Glorious Majestie.*
     - 3. *All-seeing eye.*
     - 4. *Infinite puritie.*
     - 5. *Strict iustice.*
     - 6. *Fierce wrath against sinne.*
   - 2. *Man his*
     - 1. *Vilenesse.*
     - 2. *Wretchednesse.*
     - 3. *Sinfulnesse.*
     - 4. *Wants and vnabilitie.*

B.

2. *In the second part which is confident inuocation, petition, or supplication, fixe thy thoughts on*
   - 1. *God his*
     - 1. *Loue to Man.*
     - 2. *Mercy and long-suffering.*
     - 3. *Gratious promises.*
     - 4. *Omnipotent goodnesse.*
   - 2. *Christ his*
     - *Perfect obedience.*
     - *Plenaria satisfaction.*
     - *Perpetuall intercession.*

C.

3. *In the third, which is harty Thankesgiuing, recount God his benefits:*
   - *Spirituall*
     - 1. *Election.*
     - 2. *Creation.*
     - 3. *Redemption.*
     - 4. *Vocation.*
     - 5. *Iustification.*
     - 6. *Sanctification.*
     - 7. *Hope of glorification.*
   - *Temporall as,*
     - 1. *Health.*
     - 2. *Strength.*
     - 3. *Wealth.*
     - 4. *Libertie.*
     - 5. *Good Name.*
     - 6. *Friends.*
     - 7. *Safetie.*

THE

THE TEXTS.

GOD is in heauen, and thou vpon earth: therefore let thy words be *few*, Eccles. 5.2.

Prayer must be SHORT

When yee pray, vse not vaine repetitions as the heathen doe: for they thinke that they shall be heard for their *much speaking*, Matth. 6.7.

After *this* manner Pray yee, Verse 9.

Conformable to the patterne, consisting of three parts.

Hee that couereth his sinnes shall not prosper, but who so *confesseth*, and forsaketh them shall haue mercy, Pro. 28.13.

1 Part. Humble confession, Wherein must be considered God his terrible Name

I said I will *confesse* my transgressions to the Lord, and thou forgauest the iniquitie of my sin, Psal. 32.5.

Feare his glorious, and *dreadfull Name*. The Lord thy God, Deut. 28.58.

Let them praise thy great and *terrible Name*, for it is holy, Psal. 99.3.

Holy, and *reuerent* is his *Name*, Pſal. 111. 9.

I am a great King, ſaith the Lord of Hoaſts, and my *Name* is *dreadfull* among the heathen, Mal. 1. 14.

Glorious Maieſty.

O Lord my God thou art become exceeding *glorious*; thou art clothed with *Maieſty*, and honour, Pſal. 104. 1.

Thou deckeſt thy ſelfe with light as with a garment, and ſpreadeſt the heauens like a curtaine, Ver 2.

The glorious Maieſty of the Lord ſhall endure for euer, Ver. 31.

Then a cloud couered the Tent of the Congregation, and the *glory of the* Lord filled the Tabernacle, Exod. 40. 34.

The Chariots of God are twenty thouſand, euen thouſands of Angels, &c. Pſal. 68. 17.

Who is the *King of glorie?* Euen the Lord of Hoſts, hee is the *King of glory*, Pſal. 24. 10.

The

The Lord, euen the moſt Mighty God hath ſpoken, and called the world from the riſing of the Sunne to the going downe of the ſame, Pſal. 50. 1.

Bleſſed be his *glorious Name* for euer, & let al the earth be *filled with his Maieſty*, Amen. Amen. Pſal. 72. 19.

Who onely hath immortality dwelling *in the light* which *no man can approach* vnto, 1. Tim. 6. 16.

And *Moſes* was not able to enter into the Tent of the Congregation, becauſe the Clowd abode therein, and the *glory of the Lord filled the Temple*, Exod 40. 35.

I will reproue thee, and ſet thy ſinnes in order before thine eyes, Pſal 50. 21. *His al ſeeing eye.*

O Lord thou haſt *ſearched* me, and knoweſt me, Pſal. 139. 1.

Thou *knoweſt* my downe-ſitting, and mine vp-riſing, thou *vnderſtandeſt my thoughts* long before, Ver. 2.

The waies of man are before the *eyes of the Lord*, and he pondereth all his doings, Pro.5.21.

The eyes of the Lord are in *euery place*, beholding the euill, and the good, Pro.15.3.

If thou sayest, behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soule, doth *not he know it?* Pro.24.12.

Mine eyes are vpon all their waies, they are *not hid* from my face; neither is their iniquity *hid from mine eyes*, Ier.16.17.

If our hearts condemne vs, God is greater then our hearts, and *knoweth all things*, 1.Ioh 3.20.

Infinite purity and holinesse.

Behold euen to the Moone, and it shineth not, yea the *Starres are not pure in his sight*; how much lesse man that is a worme? Iob 25.5.

Thou art not a God that hast *pleasure in wickednesse*; neither shall *euill dwell* with thee, Ps.5.4

Thou

Thou *louest righteousnesse*, and *hatest iniquity*, therefore God euen thy God hath annoynted thee with the oyle of gladnesse aboue thy fellowes, Psal. 45. 7.

And one cryed to another, and said, *Holy, holy, holy*, is the Lord of Hosts, Isa. 6 3.

Then the Moone shall be confounded, and the Sunne ashamed when the Lord of Hosts shall raigne in Mount *Sion*, Isa. 24. 23.

And they (the foure beasts full of eyes) rested not day & night, saying, *Holy, holy, holy*, Lord God Almighty, Reuel. 4. 8.

Doth not he that pondereth the heart consider? and he that keepeth thy soule, doth he not know it, and shall not he *render to euery man according to his workes*? Pro. 24. 12. *Strict Iustice.*

Reioyce ô young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, &c. but know thou that for *all these things God will bring*

thee to iudgement, Eccles. 11.9.

Woe vnto the wicked, it shall bee ill with him, for the *reward of his hands shall bee giuen him*, Isa. 3.11.

Thine eyes are open vpon all the waies of the sonnes of men, to *giue euery one according to his waies*, and *according to the fruit of his doings*, Ier. 32.19.

I say vnto you, that of *euery idle word* that men shall speake, they shall *giue an accompt* in the day of Iudgement, Mat. 12.36.

And thinkest thou this, ô man that iudgest them which do such things, and doest the same, that thou shalt *escape the iudgement of God?* Rom. 2.3.

Thou treasurest vp vnto thy selfe wrath against the *Day of wrath*, and reuelation of the *righteous iudgement of God*, Rom. 2.5.

Who will *render to euery one according to his deeds* Ver. 6.

If yee call on the Father, who *without respect of persons iudgeth accor-*

according to euery mans worke, passe the time of your soiourning here in *feare*, 1.Pet.1.17.

The time is come that *iudgement* must *begin at* the *House of God*; and if it begin at vs, what shall *be the end of* them that obey not the Gospell of God? 1.Pet. 4.17.

And if the *righteous scarcely be saued*, where shall the vngodly and sinners appeare? Ver.18.

God *spared not the Angels* that sinned, but cast them downe into hell and deliuered them to chaines of darkenesse, to be reserued vnto iudgement, &c. 2. Pet.2.4.

Serue the Lord with *feare*, and reioyce with *trembling*, Ps.2.11. *Fierce wrath against sinne, & sinners.*

Kisse the Sonne least he be *angry* and ye perish from the way, for if his *wrath* be kindled but a little, blessed are all they that put their trust in him, Ver.12.

Thou, euen thou art to bee *feared*, and who may stand in thy

thy ſight when thou art *angry?* Pſal. 76.7.

Then the earth ſhooke and trembled, the foundations alſo of the Hills moued, and were ſhaken becauſe he was *wrath*, Pſal. 18.7.

The Lyon hath roared, who will not *feare?* Amos 3.8.

It is a *feareſull* thing to fall into the hands of the liuing God, Heb. 10.31.

I ſaw a great white Throne, & him that ſate on it, *from whoſe face the Earth and Heauen fled away*, and there was found no place for them, Reuel. 20.11.

And they ſayd to the Mountaines and Rockes fall on vs, and hide vs from the face of him that ſitteth on the Throne, and from the *wrath of the Lambe*, Reuel. 6. 16.

Duſt thou art, Gen. 3.19.

Man his vilenesſe.

Behold I haue taken vpon me to ſpeake vnto the Lord who am but *duſt and aſhes*, Gen. 18 27.

What

What is *man* that thou art mindfull of him, and the *ſonne of man* that thou viſiteſt him, Pſal. 8.4.

Surely euery man liuing is altogether vanity, Pſal. 39.11.

All nations before him are as nothing, and they are counted to him *leſſe then nothing*, and *vanity*, Iſay 40.17.

He knoweth our frame; hee remembreth that wee are but *duſt*, Pſal. 103.14.

Wretchedneſſe.

Man that is borne of a woman hath but few daies, and is full of *miſery*, Iob 14.1.

Is not mans life a *warfare* vpon earth? Are not his daies alſo as the daies *of an hireling*? Iob 7.1.

O *wretched* man that I am, who ſhall deliuer me from the body of this death? Rom. 7 24.

Sinfulneſſe.

Euery imagination of the thoughts of mans heart are onely *euill continually*, Gen. 6.5.

There is no man that *ſinneth not*, 1. King. 8.46.

Who

Who can bring a cleane thing out of an *vncleane?* Iob 14.4.

They are altogether become *filthy*, there is *none that doth good*, no not one, Psal 14.3.

Behold I was shapen in *iniquity*, and in *sinne* did my mother conceiue me, Psal. 51.5.

Who knoweth how oft hee *offendeth?* Cleanse thou me from my *secret sinnes*, Psal. 19. 12.

If thou Lord shalt marke what is done *amisse*, who may *stand?* Psal. 130.3.

Enter not into iudgement with thy seruant, for in thy sight shall *no man liuing bee iustified.* Psal. 143.2.

Wee are all as an *vncleane thing*, and all our righteousnesse is as *filthy ragges*, Isa. 64.6.

Who can say, I haue made my heart *cleane*, I *am pure* from my sinne? Pro. 20.9.

For the Scripture hath concluded *all* vnder *sin*, Gal. 3 22.

In *many* things we *offend all*, Iam. 3.2.

If

If wee ſay that we haue no *ſin* we deceiue our ſelues, and there is no truth in vs, 1. Ioh. 1. 8.

Wants and vnabilitie.

Without me ye can doe *nothing*, Iohn 15.5.

Not that wee are *ſufficient* of our ſelues to *thinke any thing* as of our ſelues, but our *ſufficiency* is of God, 2. Cor. 3.5.

2. Part. *Confident inuocation: wherein to be conſidered.*

The Lord is nigh vnto all them that call vpon him; yea all ſuch as call vpon him *faithfully*, Pſal. 145. 18.

All things whatſoeuer ye ſhall aske in prayer *beleeuing*, yee ſhall receiue, Mat. 21.22.

Let him aske *in faith*, nothing *wauering*, Iames 1. 6.

God his Loue.

Thou haſt beene *pretious* in my ſight, and *I* haue *loued* thee, Iſa. 43.4

God ſo *loued* the world that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life, Iohn 3. 16.

As

As the Father hath loued me, so I haue *loued* you, Ioh. 15.9.

The kindnesse and *loue of God* our Sauiour towards man appeared; &c. Tit. 3.4.

To him that *loued* vs, and washed vs from our *sins* in his own blood, Reuel. 1.5.

And hath made vs Kings and Priests to God, and his Father, to him be glory and dominion for euer, Ver. 6.

Mercy and long-suffering.

The Lord, the Lord God *mercifull*, and *gracious*, *long-suffering*, abundant in goodnesse and truth, Exod. 34 6.

The Lord your God is *gracious, and mercifull*, and will not turne away his face from you, if you returne to him, 2 Chron 30. 9.

For thy *great mercies* sake thou diddest not vtterly consume them, nor forsake them, for thou art a *gratious and mercifull God*, Nehemiah. 9 31.

The Lord is *mercifull & gracious*,

ous, ſlow to *anger*, and *plentifull in mercy*, Pſ.103.8.v.11.13.17.

Who is a God like vnto thee, that *pardoneth* iniquity, and *paſſeth by* the tranſgreſſions of the remnant of his heritage? he *retaineth not* his *anger* for euer, becauſe hee *delighteth in mercy*, Mich.7.18.

He will turne againe, he will haue *compaſſion* vpon vs: he will ſubdue our iniquities, and thou wilt *caſt all their* ſinnes *into the depths of the* ſea, Ver.19.

Deſpiſeſt thou the *riches* of his goodneſſe, and *forbearance*, and *long-ſuffering*, not knowing that the goodneſſe of God leadeth to repentance? Rom 2 4

The Lord is not ſlacke as ſome men count ſlackneſſe; but is *long-ſuffering* to vs-ward, not willing that any ſhould periſh, but that all *ſhould come* to repentance, 2.Pet.3.9.

Gratious promiſes.

The ſeed of the woman ſhall bruiſe thy head, Gen.3.15.

He

He forgiueth *all thine iniquities*, and *healeth all thy diseases*, Psal. 103.3.

He will not alwaies chide, nor keepeth he his *anger* for euer, Ver. 9.

His *anger* endureth but for a *moment*, in his *fauour* is life; weeping may endure for a night, but *ioy* commeth in the morning, Psal. 30.5.

They that sow in teares shall reape in *ioy*, Psal. 126 5.

Though your sins be as scarlet, they shall be as *white as snow*; though they bee red like crimson, they shall be *as woolle*, Isa. 1. 18.

In a little wrath I hid my face from thee for a moment, but with *euerlasting kindnesse* will I *haue mercy on thee*, saith the Lord thy Redeemer, Isa. 54 8.

If the wicked will turne from all his sinnes which he hath committed, and keepe all my statutes, and doe all that which is lawfull and

and right, *he ſhall ſurely liue, hee ſhall not die*, Ezek. 18.21.

Haue I any *pleaſure* at all that the *wicked ſhould die*, ſaith the Lord God, and not that he ſhould returne from his waies and *liue?* Ver. 23.

As I liue, ſaith the Lord God, I haue no pleaſure in the death of the wicked, but that the wicked turne from his way and *liue*, Ezek. 33.11.

I will *betroth thee* vnto me *for euer*, yea I will *betroth* thee vnto me in righteouſneſſe, and in iudgement, and in *louing kindneſſe*, and *in mercy*, Hoſea 2.19.

A bruiſed reede ſhall hee *not breake*, and ſmoking flax ſhall he *not quench*, Mat. 12 20.

Come vnto me *all* ye that labour and are heauie laden, and I will giue you *reſt*, Mat. 11.28.

There is no *condemnation* to them which are in Chriſt Ieſus, Rom. 8.1.

To him that *is able* to doe exceeding *Omnipotens goodneſſe.*

ceeding abundantly, *aboue all that we* aske or thinke, be glory, &c. Ephes. 3.20.

I am God *all-sufficient*, walke before me, and be thou perfect, Gen. 17.1.

Abraham being fully perswaded that what God had promised hee *was able* to performe, Rom. 4 21.

God is *able* to make all grace abound towards you, that you alwaies hauing sufficiency in all things, may abound to euery good worke, 2. Cor. 9.8.

The same Lord *ouer all* is *rich vnto all* that call vpon him, Rom. 10.12.

Christ his perfect obedience.

Thus it becommeth vs to *fulfill all righteousnesse*, Mat. 3.15.

Which of you *convinceth* me of *sinne?* Ioh. 8.46.

As by one mans disobedience many were made sinners, so by the *obedience* of one shall many be *made righteous*, Rom 5.19.

Hee hath made him to be sin for

for vs who knew no ſinne, that we might bee made the *righteouſnes of God in him*, 2.Cor.5.21.

He was in all poynts tempted like as we are, yet *without ſinne*, Heb.4.15.

Such an high Prieſt became vs who is *holy, harmeleſſe, vndefiled, ſeparate* from *ſinners*, Heb.7.26.

He did no ſin, neither was *guile* found in his mouth, 1.Pet.2.22.

Full ſatisfaction.

With the Lord is mercy, and *plenteous redemption*, Pſ.130 7.

The *chaſtiſement* of our peace was *vpon him*, Iſa.53.5.

The Sonne of man came to giue his life a *ranſome* for many Matth.20.28.

I *lay downe* my life *for* my ſheepe, Ioh.10.15.

Feede the Church of GOD which hee hath *purchaſed* with his owne blood, Act.20.28.

He was deliuered *for our offences*, and was raiſed againe *for our iuſtification*, Rom.4.25.

Being *iuſtified by his bloed* we

wee ſhall be ſaued from wrath through him, Rom.5.9.

Who gaue himſelfe a *ranſome* for all to be teſtified in due time, 1.Tim.2.6.

How much more ſhall the *blood* of Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God, *purge* our conſciences from dead workes? Heb.9.14.

Who his owne ſelfe *bare our ſinnes* in his owne body on the tree, that we being dead to ſinne ſhould liue vnto righteouſneſſe, by whoſe *ſtripes* ye were *healed*, 1.Pet.2.24.

The *blood* of Ieſus Chriſt *cleãſeth vs from all ſin*, 1.Iohn 1.7.

Thou waſt ſlaine, and haſt *redeemed* vs to God by thy *blood*, Reuel.5.9.

Perpetuall interceſſion.

Thou art a Prieſt *for euer* after the order of Melchizedek, Pſal. 110.4.

It is Chriſt that died; yea rather that is riſen againe, who is euen

euen at the right hand of God, who alſo *maketh interceſſion* for vs, Rom. 8.34.

There is one God, & one *Mediator* betweene God, and men, the man Chriſt Ieſus, 1. Tim. 2.5.

He is able to ſaue them to the vttermoſt that come vnto God by him, ſeeing he euer liueth to *make interceſſion* for them, Heb. 7.25.

Chriſt is entred into heauen it ſelfe, now to *appeare* in the preſence of God *for vs*, Heb. 9.24.

If any man ſinne, wee haue an *Aduocate* with the Father, Ieſus Chriſt the righteous, 1. Iohn 2.1.

And he is the *propitiation for our ſinnes*, Ver. 2.

3. Part. *Heartie thankſgiuing.*

Giue thankes ô Iſrael to the Lord from the ground of the *heart*, Pſal. 68.26.

It is a good thing to *giue thankes* to the Lord, Pſal. 92.1.

O *giue thankes* to the Lord, & call vpon his Name, Pſal. 105.1.

I will

I will *giue thankes* to the Lord with my *whole heart* secretly among the faithfull, and in the congregation, Psal.111.1.

He fell downe on his face, at his feete, *giuing him thankes*, Luk. 17.16.

There are not found that returned to *giue glory to God*, saue this stranger, Ver.18.

Giuing thankes alwaies for all things vnto God and the Father, Ephes.5.20.

Whatsoeuer ye do in word or deed, doe all in the name of the Lord Iesus, *giuing thankes* to God and the Father, by him, Colos.3.17.

We *giue thankes* to God alwaies 1.Thess.1.2.

In euery thing *giue thankes*, for this is the will of God *in Christ Iesus* concerning you, 1.Thess.5.18.

God his benefits Spirituall.

What shall I render to the Lord for all his *benefits?* Psal.116.12. & Psal.68.19.

But

But ye are a *chosen* generation, a royall Priest-hood, an holy nation, a peculiar people, that yee should shew forth the prayses of him who hath called you out of darkenesse into his marueilous light, 1. Pet. 2. 9. *Election.*

They that are with him are called, and *chosen*, and faithfull, Reuel. 17. 14.

Ye haue not chosen me, but I haue *chosen* you, Ioh. 15. 16.

Who shall lay any thing to the charge of Gods *elect*? Rom. 8. 33.

According as he hath *chosen* vs in him, before the foundation of the world, Ephes. 1. 4.

God hath from the beginning *chosen* you to saluation through sanctification of the Spirit, &c. 2. Thess. 2. 13.

God *created* man in his owne image, Gen. 1. 27. *Creation.*

Saying, haue dominion ouer the fish of the sea, & the fowles of the aire, and ouer euery liuing thing that moueth vpon the earth, Ver. 28.

Thy hands haue *made* me, and *fashioned me*, Psal.119.73.

Thou hast *fashioned* me behind and before, and layed thine hand vpon me, Psal.139.5.

Thine eyes did see my substance yet being vnperfect; and in thy booke were all *my members written*, which in continuance were *fashioned*, when as yet there was none of them, Psal.139.16.

Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou hast *created all things*, and for thy pleasure they are and were *created*, Reu.4.11.

Redemption Thou hast *redeemed* mee, O Lord, God of truth, Psal.31.5.

Blessed be the Lord, for hee hath visited and *redeemed* his people, Luk.1.68.

Being iustified freely by his grace through the *redemption* that is in *Iesus Christ*, Rom.3.24.

Christ Iesus of God is made vnto vs wisedome, & righteousnes, sanctification, & *redemption*, 1.Cor.1.30. Christ

Christ hath *redeemed* vs from the curse of the Law, being made a curse for vs, Gal. 3. 13.

In whom we haue *redemption* through his *blood* the forgiuenes of sins, according to the riches of his grace, Ephes. 1. 7. Colos. 1. 14.

By his owne *blond* hee entred in once into the holy place hauing obtained eternall *redemption* for vs, Heb. 9. 12.

Ye know that ye were not *redeemed* with corruptible things, as siluer and gold from your vaine conuersation receiued by tradition from your fathers, 1. Pet. 1. 18.

But with the *precious blood* of Christ as of a Lambe without a blemish, and without spot, v. 19.

Thou wast slaine, and hast *redeemed* vnto God by thy *blond out* of euery kindred, and tongue, and people, and nation, Reu. 5. 9.

I will *call* them my people which were not my people, and *Vocation.*

her beloued which was not beloued, Hos. 2. 23.

I am not come to *call* the righteous but sinners to repentance, Mat. 9. 13.

Amongst whom also are yee the *called* of Iesus Christ, Rom. 1. 6.

Whom hee did predestinate, them he also called, Rom 8. 30.

The gifts and *calling* of God are without repentance, Rom. 11. 29.

Walke worthy the *vocation* wherwith ye are *called*, Eph. 4. 1.

I presse toward the marke for the price of the *high calling* of God in Christ Iesus, Phil. 3. 14.

God hath not *called* vs to vncleannes, but to holinesse, 1. Thes. 4. 7.

Faithfull is he that *calleth* you, who also will do it, 1. Thes. 5. 24

Iustificatiõ Sion shall bee *redeemed* with iudgement and *her* conuerts with *righteousnesse*, Isay 1. 27.

By his knowledge shall my righteous

righteous ſeruant *iuſtifie* many, for he ſhall *beare their iniquities*, Iſay 53.11.

Bleſſed is he whoſe tranſgreſſion is *forgiuen* and ſin is *couered*, Pſal.32 1.

Bleſſed is the man to whom the Lord *imputeth not iniquitie*, Ver.2.

It is one God which ſhall *iuſtifie* the circumciſion by faith, and vncircumciſion through faith, Rom.3. 30.

To him that worketh not, but beleeueth on him that *iuſtifieth* the *vngodly*, his faith is counted for righteouſneſſe, Rom.4.5.

Whom he hath called, them he alſo *iuſtifieth*, Rom.8 30.

Being *iuſtified by faith* we haue peace with God through our Lord Ieſus Chriſt Rom.5.1.

Much more being now *iuſtified by his bloud*, we ſhall bee ſaued from wrath through him, ver 9.

Being *iuſtified by his grace*, wee ſhall bee made heires according

to the hope of eternall life, Tit. 3 7

Sanctification.

Purge me with Hyſope, and I ſhall be *cleane*, *waſh* me and I ſhal be *whiter then ſnow*, Pſal 51.7.

I will *purge* away the *droſſe*, & *take* away *all thy Tinne*, Iſa. 1.25.

For their ſakes I ſanctifie my ſelfe, that they alſo may be *ſanctified*, Ioh. 17.19.

Being *ſanctified* by the Holy Ghoſt, Rom. 15.16.

Such were ſome of you, but yee are waſhed, but yee are *ſanctified*, 1. Cor. 6.11.

That hee might *ſanctifie* and *cleanſe* it with the *waſhing* of water by the word, Epheſ 5.25.

For by one offering hee hath perfected them for euer that are *ſanctified*, Heb. 10.14.

To them that are *ſanctified* by God the Father, &c. Iude 1.1.

Mercy vnto you, and peace be multiplyed, Ver. 2.

Hope of glorification.

I know that my Redeemer liueth, and that he ſhall ſtand at the later day vpon the earth, Iob 19.25. Though

Though after my skin wormes destroy this body, yet in my flesh *shall I see God*, Verse 26.

Thou shalt guide mee with thy counsell, and afterwards *receiue me to* glory, Psal. 73. 24.

Father, I will that they also whom thou hast giuen mee bee with *mee where I am*, that they may behold *my glory* which thou hast giuen mee, Joh. 17. 24.

Come yee blessed of my Father, inherit the *kingdome* prepared for you from the foundation of the world, Matth. 25. 34.

Feare not little flocke, for it is your Fathers pleasure to *giue you the kingdome*, Luk. 12. 32.

If so bee wee suffer with him we shall also be *glorified* together with him, Rom. 8. 17.

The sufferings of this present time are not worthy to be compared with the *glory* that shall be reuealed in vs, Ver. 18.

Whom he iustifieth, them also he *glorifieth*, Ver. 30.

Who shall change our vile bodie, that it may be *fashioned to his glorious body*, Phil.3.21.

I haue fought a good fight, I haue finished my course, I haue kept the faith, 2. Tim.4.7.

Henceforth there is laide vp for mee a crowne of righteousnes, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but vnto them also that loue his appearing, Ver.8.

Temporall as Health.

Bless the Lord, O my soule, and forget not all his benefits, Psal.103.2.

Who forgiueth all thy sin, and *healeth all thy diseases*, Ver.3.

O Lord thou hast brought vp my soule from the graue; thou hast kept *me aliue*, that I should not go downe to the pit, Ps.30.3.

Come and let vs returne to the Lord, for he hath spoyled and he will *heale vs*; he hath smitten and hee will *binde vs vp*, Hosea 6.1.

The

The Lord killeth and *maketh aliue*, he bringeth downe to the graue, and *bringeth vp*, 1. Sam. 2. 6

It is God that girdeth mee with *ſtrength*; and maketh my way perfect, Pſal. 18. 32. *Strength.*

He *teacheth my hands to war*, ſo that a bow of ſteele is broken by mine armes, Ver. 34.

Which ſatisfieth thy mouth with good things, and maketh thee *young and luſty as an Eagle*, Pſal. 103. 5.

I am not worthy of the *leaſt of all thy mercies*, and of all the truth which thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe I paſſed ouer this Iordan, and now I am *become two bands*, Gen. 32. 10 *Wealth.*

Alſo the Lord *gaue Iob twice as much as he had before*, Iob 42. 10.

Charge the rich in this world that they bee not high-minded, nor truſt in vncertaine riches, but in the liuing God, who *giueth richly all things to enioy*, 1. Tim. 6. 17.

Liberty. Thou hast set mee at *liberty*, when I was in thrall, Psal.4.1.

Good name *Cornelius* a iust man, and of *good report*, Act.10.22.

And these all hauing obtained *a good report* through faith receiued not the promises, Heb.11.39

Friends. Oyntment and perfume, reioyce the heart; so doth the sweetnesse of a *mans friend* by hearty counsell, Pro.27.9.

Then came to *Iob* all his brethren, and all his sisters: and all they that had beene of *his acquaintance, &c.* Iob 42.11.

Safety. Thou Lord onely makest me dwell *in safety*, Psal.4.8.

He that dwelleth in the secret place of the most High shall *abide vnder the shaddow* of the Almighty, Psal.91.1.

Behold, he that *keepeth* Israel shall neuer slumber nor sleepe, Psal.121.4.

The Lord shall preserue thee from all euill; hee shall *preserue* thy soule, Ver.7.

preparatory Hymne collected out of diuers Psalmes, wherein the deuout soule desireth { Accesse[a]. Audience[b]. Assistance[c]. Acceptance[d].

[a] Thou sayest seeke yee my face, my heart said vnto thee, thy face Lord will I seeke, Psal.27.8.

Hide not thy face farre from me, nor put thy seruant away in anger, ver.9.

Cast mee not away from thy presence, and take not thy holy Spirit from me, Psal.51.13.

[b] Heare, O Lord, when I cry vnto thee: haue mercy also vpon me and answer me, Psal.27.7.

Ponder my words O Lord, consider my meditation, Psal.5.1.

My heart is inditing a good matter; my tongue is the pen of a ready writer, Psal.45.1.

[c] O Lord open thou my lips, and my mouth shal shew forth thy praise, Psal.51.15. Let

Let my prayer bee set forth before thee as incense, and the lifting vp of my hands as an euening sacrifice, Psal. 141. 2.

Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Ver. 3.

[d] *Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer, Psal.* 19. 14.

A preparatory Prayer, wherein all the conditions requisite in Prayer are expressed and prayed for.

HEauenly Father, whose gift it is that I can aske any good gifts at thy hands, without whose grace I cannot desire thy *healthfull and saning grace*, infuse into my heart the *Spirit of supplication*, that in an awfull reuerence of thy Maiesty, out of a true sense and feeling of my wants

wants and infirmities, and a liuely faith in thy promises; I may with cheerefulnesse of mind, and feruency of Deuotion, and constant perseuerance *lift vp a pure heart, and streine hands vnto thee* at all times: humbly intreating thy soueraigne bounty for such things onely as thou in thy wisdome shalt thinke fit to giue; and calling vpon thee in such order and manner as thou hast prescribed me to aske in that absolute patterne of all prayer set downe in the Gospell by my Lord and Sauiour *Iesus Christ*. In whose Name, Mediation, and Words I cry, *Abba, Our Father which art in Heauen, hallowed bee thy Name, &c.*

The preparation to the hearing of the Word.

GOD in his infinite wisedome hath so disposed the meanes

meanes of our ſaluation, that the ſouereigne *antidote* againſt ſin, and death, is conueyed into the ſoule *through the ſame paſſage, whereby the deadly poyſon firſt entred.* Death ſtale in at the eare by ſuggeſtion of the euill ſpirit, and now life in the hearing of the word paſſeth in at the ſame gate of the ſoule, by the operation of the holy Spirit. Haſt thou an eare (O Chriſtian by thy profeſſion) for the diuell, and none for GOD? An eare to receiue poyſon dropped in, and not to receiue the oyle of grace, and moſt pretious *balſamum* of GODS Word inſtilled by preaching? If thou art a ſheepe of Chriſt, and belongeſt to his fould, ſhew his *eare-marke*: *My ſheepe heare my voyce.* Where we reade in the Pſalmes according to the Septuagint, and in the Epiſtle to the Hebrewes, *a body thou haſt fitted or prepared me,* it is in the

Bern. Serm. 2. de Pentec vt eadem via intraret antidotus qua venenum intrauerat.

Ioh. 10. 27

Heb. 10. 5.

the originall according to the Hebrew, word for word, *Mine eares hast thou boared*; to teach vs that God fits vs and prepares vs for his seruice, especially by boaring our eares with those *goads & nailes that are fastened by the masters of the assemblies, & are giuen from one Shepheard*. *Isocrates* aduiseth *Demonicus* to imploy all his leisure-time in diligent hearing the penned Orations & speeches of eloquent Orators and graue Counsellers. For so (saith he) thou *shalt get that with much ease which cost another man much paines*. That which a diuine Orator, and heauenly Preacher hath beene many weekes (perhaps moneths) in laying together, hee scattereth abroad in an houre. Obseruest thou not how the *Manna* which he gathereth grain by grain, or *seed* by *seed*; he deliuereth out to thee in whole *Omers*, yea, and *Ephaes* too? Yea, but thou art well stored with this heauenly

Psal. 40. 6. אזנים כרית

Eccl. 12. 11

Isocr. ad Demonicum.

uenly prouision, and *foode of Angels*, thy Library is like a rich Granary, and why mayst thou not then as well or better spend thy time in perusing such writings, then repayring to the Church perhaps a good way from thy house, to heare a man of meaner gifts then those were or are of, whose workes thou hast in the last and best editions by thee. I perceiue by this obiection that thou hast heard much against hearing, heare now a little for it.

First, as a great Master of the Law was wont to say, that Courts of Iustice must not *Clash* one against another: so it is most certaine that duties of pietie ought not to Clash, iustle, or any way crosse one the other. Priuate reading and publike hearing must both haue their places, seasons, and turnes. If thou art so streitned in time, or ouerlaid with businesse that thou

canst

canst not allow a fit time for both, let the priuate, voluntarie alwaies giue place to the publike, necessary duty. The Commandement of GOD, and the Church wherein thou liuest, ought to ouerswey thy priuate opinion, fancy, or inclination, or perhaps diabolicall tentation. If thy Pastor bee so strictly charged to preach vnto thee, certainely thou art necessarily bound to heare him. For these duties are linked together. Hath priuate reading the like promises to publike hearing the Word? Or is it of like force and efficacy? Where thou canst name one that hath beene won to the Christian faith and true godlinesse by priuate reading, wee can produce many *thousands* that haue beene added to the Church by publike Sermons: yea some times at one Sermon. The Holy Ghost in the day of Pentecost came with the *sound*. Where

Act. 2. 41.

Where the *sound* is of the Word Preached, there goeth the Spirit ordinarily. Yet I deny not but that many in priuate reading the Scriptures and other holy bookes may and doe feele some soft and sweete blasts of the holy spirit; but in the publike Ministery of the Word, the Spirit commeth downe *like a mighty rushing Winde filling the whole roome*, Act. 2.2. we receiue then grace in a fuller measure. Sermons preached are compared to raine and dewe, but printed, to snow; which though it lye longer on the ground, yet it is much colder, and doth not in like sort pierce, moysten, and fatten the ground as the other. Moreouer those things that haue passed the presse, lye by vs; we may at any time haue, and vse them: but the notes of a Sermon preached are like the *Manna* that *fell on the Sabbath* eue, which (if it was not presently gathered) was vt-

terly

terly loſt. There is much difference betweene thoſe generall Receipts you finde in Phyſicke bookes, and a ſpeciall potion or Electuary made by a truſty Apothecary, according to the direction of a learned Phyſitian, and particularly applyed to thy peculiar diſeaſe. Euery man hath not the skill of the Apothecary to make the confection, and fewer haue the iudgement of an experienced Phyſitian to direct where and how it ought to bee giuen. And albeit the Preacher be a man of no very extraordinary gifts, yet in regard he is an *Ambaſſador ſent from God* vnto thee, if hee faithfully (though perhaps not ſo eloquently) deliuer his meſſage vnto thee, thou oughteſt to heare it; and honour him for his Maſters ſake. His *feet cannot* but ſeeme *beautifull to thee if they* be *ſhod with the preparation of the Goſpell of Peace.*

2. Cor 5. 20.

Rom 10. 15. Epheſ. 6. 15.

The

The diligent Bee *gathereth Honey out of Thime, one of the dryeſt Hearbes that is*; and certainely if thou bee not a Drone thy ſelfe, thou mayeſt ſucke from the mouth of the barrenneſt and (as thou calleſt him) the *dryeſt* Preacher, Doctrine *ſweeter then the hony or the hony combe.* Although I aſſent freely to *Lactantius* that the *truth findeth eaſier entrance into the ſoule when ſhee commeth armed, not only with her owne ſtrength* but alſo *with the beſt aide, wit, or art can afford.* Yet withall I affirme with S. *Paul*, that *faith ſtandeth not in the enticing words of mans wiſedome*, but in the *demonſtration of the Spirit*, and *the power of God.* Art may moue affection; but nothing but Gods Word and the grace of the Spirit can remoue corruption. Humane wit and learning may tickle the eare, and (as *Seneca* ſpeakes of *Chryſippus* his acute Sentences) *pricke, but never*

Plut. de tranquil. anim.

Lactant. inſtitut diuin. lib. 1. c. 1. Potentiùs in animos inſluit, & vi ſuâ inſtructa, & luce orationis ornata.

1. Cor. 2. 4

Sen. Epiſt. 1. ad Lucilium. Pungit non penetrat.

neuer pierce the heart: that is the singular prerogatiue of the Word of God. What are *Ramshornes* in comparison of siluer Trumpets? Yet when God commandes and appoints, the harsh sound of them shall demolish those *strong holdes of Sathan*, which the sweeter and shriller sound of siluer Trumpets shall not doe. Be thou *obedient* to him *who is set ouer thee in the Lord*, and must *giue an account of thy soule*. Desire not to haue thy eares tickled, but thy *heart pricked*, and make then no doubt but that God will blesse his ordinance and thy obedience; and supply to thee by his Spirit what may be deficient in the Preachers learning or language. But then thou must come prepared to the hearing of the Word by such directions as are set downe in the Word.

Heb. 4. 12 *Piercing to the diuiding, &c.*

Iosh. 6. 5.

Heb. 13. 17.

THE

THE PREPARATORIE Admonition.

THE ANALYSIS.

- 1. The hearing of the Word is a necessary duty enioyned by God the { Father, Sonne, H. Ghost.
- The preparation to the hearing of the Word, cõsisteth in
  - 1. Consideration, especially of these particulars, viz. that
    - 2. We must give account to God what, how, and whom we heare.
    - 3. The word we heare is the Word of God, and not of a mortall man.
    - 4. It is the ordinary meanes of salvation.
    - 5. If we profit not by it, it will bee to our greater damnation.
  - 2. Prayer for
    - 1. The Preacher that God would { Direct, Assist. } him
    - 2. Our selues, that he will giue vs
      - 1. Attention to heare.
      - 2. Vnderstanding to conceiue.
      - 3. Wisedome to apply
      - 4. Iudgement to discerne
      - 5. Faith to beleeue.
      - 6. Memory to retaine.
      - 7. Grace to practise the sincere doctrine of GODS holy Word.

THE

THE TEXTS.

HEarken, O Israell vnto the ordinances and statutes which I teach you, Deut. 4. 1. — 1. *We are commaded by the Father.*

Heare my Law, ô my people; *incline your eares* to the words of my mouth, Psal. 78. 1.

This is my welbeloued Sonne in whom I am well pleased, *heare him* Matth. 3. 17. — *The Sonne.*

He that heareth of me these words, I will liken him to a wise man that built his house vpon a rocke, Math. 7. 24.

He that hath an eare to heare, let him *heare*, Matth. 11. 15.

Let him that hath an eare *heare* what the Spirit saith to the Churches, Reuel. 2. 7.

Take *heede* what yee heare, Mar. 4. 24. — *The Holy Ghost to heare heedfully the word of the Preacher.*

Beware of false Prophets that come vnto you in sheeps-cloathing, Matth. 7, 15.

They

They *searched* the Scriptures, to see whether those things were so, Act 17.11.

Prove all things: hold that which is good, 1.Thess.5.21.

Try the Spirits whether they be of God or not, 1.Ioh.4.1.

Not as the word of man, but as the Word of God.

They haue not reiected thee, but they haue *reiected me*, 1.Sam. 8.7.

He that heareth you *heareth mee*, and he that heareth me heareth him that sent me, Luk.10. 16.

Blessed is hee that heareth the *Word of God* and keepeth it, Luk. 11.28.

Ye receiued the Word *not as the word of man*, but as it is indeed the *Word of God*, 1.Thess.2. 13.

The *Word of God* is liuely and mighty in operation, &c. Heb. 4.12.

If any man speake, let him speake as the *Word of God*, 1.Pet. 4.11.

I am

I am not ashamed of the Gospell of Christ; for it is the *power of God vnto saluation* to euery beleeuer, Rom. 1.16.

Which will proue the meanes of our saluation.

Man *liueth* not by bread onely, but by euery *word* that proceedeth from the mouth *of God*, Luk. 4.4.

He that heareth my words and beleeueth in me *hath life eternall*, and *shall not come into condemnation*, but is passed from death to life, Ioh. 5.24.

To whom shall we go? Thou hast the words of *eternall life*, Ioh. 6.68.

He that refuseth me and receiueth not my words, hath one that iudgeth him. The word which I haue spoken, it shall *iudge him* at the last day, Ioh. 12.48.

Or damnation.

If I had not come, and spoken vnto them, they *had not had sin*, Ioh. 15.22.

We are the sweete smelling sauour of Christ in them that are saued & *them that perish*, 2. Cor. 2. 15.

To the one we are the *sauour of death vnto death*: and to the other the sauour of life vnto life, Ver. 16.

Continue in *Prayer*, & watch in the same with thanksgiuing, Colos. 4. 2.

We must pray for the Preacher.

Praying for vs, that God may open to vs *the doore of vtterance* to speake the mysteries of Christ, Ver. 3.

That I may vtter it as it becommeth me to speake, Ver. 4.

For our selues that wee may Attend.

A certaine Woman named *Lydia* heard vs, whose heart the Lord opened that shee *attended* to the things that *Paul* spake, Acts 16. 14.

Vnderstand

Giue me *vnderstanding*, and I will keepe thy law, Psal. 119. 34.

And this I pray that yee may abound yet more and more in *knowledge and in all iudgement*, Phil. 1. 9.

Discerne.

That ye may *discerne* those things that differ, Ver. 10.

The Lord giue thee a *right* iudge-

iudgement in all things, 2. Tim. 2.7.

God that commanded the light to ſhine out of darkneſſe, is he that hath ſhined in our hearts, to *giue the light of the knowledge* of the glory of God, in the face of Ieſus Chriſt, 2. Cor. 4.6.

Beleeue.

The Apoſtles ſaid, Lord increaſe our *Faith*, Luk. 17.5.

For this cauſe I bow my knees to the Father of our Lord Ieſus Chriſt, &c. Epheſ. 3.14.

Remember.

That Chriſt may dwell in your hearts *by faith*, ver. 17.

And his mother *kept* all theſe ſayings in *her heart*, Luk. 2.51.

I haue *hid* thy promiſes *in my heart*, that I might not ſin againſt thee, Pſal. 119.11.

Practiſe.

Whoſoeuer heareth of mee theſe words and *doeth* the ſame, I will liken him to a wiſe man that built his houſe vpon a rock, Mat. 7.24.

If ye know theſe things, bleſſed are ye if ye *do them*. Ioh. 13.17.

Be ye *doers of the Word* and not hearers onely, deceiuing your owne selues, Iam. 1.22.

The preparatory Hymne, wherein the

deuout soule expresseth her
- [a] High esteeme of the Word.
- [b] Continuall meditating on it.
- [c] Exceeding delight in it.

Feruent desire to bee
- [d] Instructed in it.
- [e] Ruled by it.

[a] My soule *breaketh for the longing* it hath vnto thy iudgements at all times, Psal. 119.20.

The Law of thy mouth is *better* to me then *thousands of gold* and *siluer*, Ver. 72.

The Law of the Lord is *perfect* conuerting the soule: the testi-

mony

mony of the Lord is *sure*, making wise the simple, Psal. 19.7.

The Statutes of the Lord are *right* and *reioyce the heart*: the commandement of the Lord is *pure*, enlightening the eyes, v. 8.

The feare of the Lord is *cleare* enduring for euer: the Iudgements of the Lord are *true* and *righteous* altogether, Ver. 9.

More to bee desired are they then *Gold*, yea then *much fine gold*: *sweeter* also then *hony*, and the *hony combe*, Ver. 10.

Moreouer by them is thy seruant *taught*, and in keeping of them is great *reward*, Ver. 11.

[b] I will meditate on thy precepts, and haue respect to thy waies, Psal. 119.15.

O how I loue thy law, it is my *meditation* all the day, V. 97.

Thy words haue *I hid* in mine heart that I might not sin against thee, Ver 11.

[c] I will *delight* my selfe in thy statutes: I will not forget thy word, Ver. 16.

Thy teſtimonies are my *delight* and my counſellers, Ver.24.

Thy teſtimonies haue I claimed as mine *heritage* for euer; for they are the very *ioy* of mine heart, Ver.111.

[d] Open *thou mine eyes* that I may behold the wondrous things of thy Law, Ver.18.

Make mee to *vnderſtand* the way of thy precepts: ſo ſhall I talke of thy wondrous workes, Ver.27.

[e] *Order my ſteps* in thy Word; and let not any iniquity haue dominion ouer me, Ver.133.

Make thy face to ſhine vpon thy ſeruant: and *teach mee* thy ſtatutes, Ver.135.

The Preparatorie Prayer.

GRacious GOD who haſt appoynted *the opening of the Scriptures* by preaching to bee the ordinarie meanes of ſalnation to thy choſen; bleſſe this

this thine ordinance to me; and prepare me for it. Grant that thy Word *being mixed with faith in me* may be vnto me a *sauour of life vnto life, and not a sauour of death vnto death.* Direct and assist thy Minister, that hee may *rightly diuide it. Open vnto* him the *doore of vtterance*, that what hee hath conceiued in thy feare vpon thy holy Oracles, hee may deliuer to thy glorie. *Fill* him with the *Holy Ghost* that his *lips may be full of grace*, & that he may *speake* instruction to mine ignorance, correction to my errors, comfort to mine afflictions, and *peace* to my conscience. Guide the *sword of the Spirit* in his hand that it may meete with, and smite my speciall corruptions and bosome sins, knowne, or vnknowne; and giue mee grace to endure the iust reproofe of them by his Ministry, and to loue him for it, and amend by it. *Open my heart* that I *may attend* to

those things that belong to my peace. Endue me with *wisedome*, and *spirituall vnderstanding* that I may *discerne those things* that *differ*, and *try all things*, and *hold that which is good*; and apply it to my selfe for the *subduing* of my *fleshly members* and affections, and *building me vp in the most holy faith of thine Elect*. *Quicken mee with thy spirit*, that I may chearefully, and willingly, and constantly listen to the *voyce of the* heauenly *charmer*, that hee may kill the venome of sinne in my soule. *Let the words of* thy Preacher *drop* as rayne, and *distill as dew vpon* me, and into me, to make my barren heart fruitfull in holy affections and desires; my minde in heauenly thoughts and conceptions; my tongue in *wholsome words*, and *graceful* speeches; my hands in all manner of good workes, that I proue not an *idle hearer, but a doer of thy word*, and constant practicer of all holy duties

duties to the honour of thy holy and blessed Name, and the saluation of my soule in *the day of the Lord Iesus*, To whom with thee and the Holy Ghost, &c.

The Preparation to the receiuing of the holy Sacrament.

IT being reuealed to aged *Simeon* that hee should see his Sauiour in the flesh before hee rendred vp his owne Spirit; when hee came into *the Temple of the Lord* and there *found the Lord of the Temple*, hee was so ouer-ioyed therewith that hee tooke the babe into his armes, embraced it, and began his swan-like song, or *Nunc dimittis*, saying; *Lord now lettest thou thy seruant depart in peace*: for I haue seene the *Prince of Peace*, *mine eyes haue seene thy saluation*, and I desire to see no more. *Into thy hands* ô sweete babe whom I hold in mine armes

Bern. Serm. de purificatione. Hodie dominus Templi ingressus est Templum Domini.

I *commẽd my* fainting *Spirit. Embrace* my ſoule with thine *armes* of mercy, as I *embrace* thy body with theſe *armes* of fleſh. This ſingular prerogatiue of *Simeon*, (or rather a far greater) the Lord vouchſafeth thee ô deuout ſoule, when he biddeth thee to his holy Table; euen to *take into thy* hands thy Sauiour: *To ſee with thine eyes*, and *handle with thy hands*, yea & taſte with thy mouth the *Word of life*. For by, and with the ſacred elements, (though not in, or vnder them) thou partakeſt of the fleſh and blood of the Son of God ſpiritually, (for his *words are ſpirit and life*) yet truly, and in very deede, for he is *the liuing bread that came downe from heauen*; his fleſh *is meate indeede*, and *his blood is drinke indeede*. As at ſumptuous feaſts where curious ſeruices are, thou ſeeſt the proportion and ſhape of the Deere or Fowle, ſet out in gold and colours on the outſide or lidde of thoſe

Ioh. 6. 63. 48. and 50. 51.

thoſe baked meates which are truly contained vnder it, and to be eaten: So (if we may draw a reſemblance of ſo high and diuine a Myſterie from an earthly and humane repaſt,) vnder the figures of Bread and Wine, as it were the printed lid or couer, thou feedeſt on the meate of Angels, the dainties of heauen, the fleſh of thy Sauiour, who is there deſcribed in thy ſight, and before thee crucified, *Gal.* 3. 1. That which is repreſented in the ſigne to the eye of the bodie is preſented in the thing ſignified to the eye of the ſoule and hand of thy faith; what is ſhaddowed in the Sacrament is truly alſo exhibited by it. *Qui credit edit; if thou beleeueſt that thou eateſt, thou eateſt that thou beleeueſt*: let no hereticall *Harpyes* plucke from thee thy heauenly diſh or meate as *Celæno did Æneas's.* *Virgil. Æneid. 3.*

Beware of two ſorts of Here-

tickes

tickes especially, which seeke to beguile thee in the *Sacrament*, or rather of it {*Sacramentaries*} *viz.* the {*Papists.*} The one denying the signe, the other the thing signified. The one offereth thee a shaddow without the body, the other the body without the shaddow, and consequently neither of them gineth thee the true Sacrament to whose nature and essence both are requisite. The Sacramentaries would robbe thee of the *Iewell*, the Papists of the *Casket*. Lay thou thine hands on both, hold both fast; as thou seest the verity and substance of the one, so beleeue the verity and substance of the other. As thou takest the one, receiue the other: As thou handlest the one, apprehend the other: As thou feedest with thy mouth on the one, feede in thy heart on the other: And as truly as the one *nourisheth* thy body to a temporall, the other shall preserue

I meane sacramentaries properly so called, not such as Papists brand falsely with that name.

preserue thy soule to eternall life. For it is the *tree of life* which *growes in the midest of the Paradise of God*, his *Church* on earth. The way to the mysticall tree in *Paradise* was garded by an *Angell waving a flaming sword*: The way to this in like manner is fenced. There stands an *Angell* at the Table; Gods Minister brandishing the *sword of the Spirit*, and forbidding (vnder paine of death) any to eate of this fruit, that haue their *teeth set on edge with the apples* of *Sodome* and *grapes of Gomorrah*. Other fruits and meate are prepared for vs; but we must be prepared for this before we eate it. The *bread* of the earth cannot feed when thou eatest it, till it be changed into thy body, because thou art more excellent then it: but this bread which came downe from heauen is more excellent then thou art, and therefore thou must be changed into it before it nourish

thee

thee. All other meate is receiued as it is in it selfe, and no otherwise: but this is diuers as it is receiued. Other meate affecteth and altereth the taſt, but heere the taſt altereth the meate. For if it bee *worthily* receiued, it is the bodie and blood of *Christ*: if vnworthily, it is but bare Bread and Wine. If it meete with a ſpirituall taſt, and appetite, and ſtomacke purged and prepared, it proueth the foode of life, nay of immortality: if otherwiſe, it turneth into *deadly poyſon*: for *hee that eateth and drinketh vnworthily, eateth and drinketh damnation to himſelfe not diſcerning the Lords body.* A learned Phyſitian that tendreth the health and life of thy body will neuer miniſter ſtrong phyſicke that will amend or end thee before he hath prepared thy body accordingly. This *Sacrament* is not onely foode, but alſo phyſick to cure thy ſoule; yea ſuch ſtrong

Caluin inſtit.

1. Cor. 11. 29.

ſtrong phyſicke as will worke effectually one way or other, to thy health & ſaluation, or to thy death and damnation. Be carefull therefore before thou takeſt it to prepare thy ſelfe for it; and for thy helpe peruſe the Admonition, Hymne, Prayer, and confeſſion following.

The

The Admonition before the Communion.

THE ANALYSIS.

The due preparation to the Sacramẽts is by

1. Examinatiõ whether thou haſt
   1. *A feruent deſire to partake of this holy table.*
   2. *Competent knowledge in this high myſtery.*
   3. *Faith in Chriſts incarnation, life and death, & affiãce in the merits of them*
   4. *A conſcience cleanſed by true repentance.*
   5. *An heart free from malice and all vncharitablenesſe.*
2. *Prayer*

THE TEXTS.

Hee that worthily receiueth, muſt,
1. Examine
2. Deſire.

LEt a man *examine* himſelfe, and ſo let him eate of that bread and drinke of that cup, 1. Cor. 11. 28.

Bleſſed are they that *hunger* and

and thirſt for righteouſneſſe ſake, for they ſhall be ſatisfied, Matth. 5.6.

Ho, euery one that *thirſteth* come yee to the water, *Iſa.* 55.1.

Giue vs euermore of this bread, Ioh 6.34.

3. *Know.*

For he that eateth and drinketh vnworthily, eateth and drinketh damnation to himſelfe, *not diſcerning the Lords body*, 1. Cor. 11.29.

4. *Beleeue.*

I am the bread of life; hee that commeth to me ſhall neuer hunger, and he that *beleeueth in me* ſhall neuer thirſt, Ioh. 6.35.

Chriſt dwelleth in vs *by faith*, Epheſ. 3.17.

5 *Repent.*

I will *waſh mine hands in innocency*, and ſo I will goe to thine altar ô God, Pſal. 26.6.

To the impure, all things are impure, Tit. 1.15.

6. *Loue.*

If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, Matth. 5.23.

Leaue

Leaue thou thy guift before the Altar, and go thy way, *be reconciled to thy brother*, and then come and offer thy guift, Ver. 24.

We being many are *one bread and one body*; for we are all partakers of this one bread, 1. Cor. 10. 17.

A Preparatory Hymne to be vsed before, or at the receiuing of the blessed Sacrament; wherein the deuout soule expresseth

her { [a] *Desire* of the foode of life
[b] *Hope* that shee shall obtaine it.
[c] *Thankes* for it.

[a] *As the Hart panteth after the water brookes; so panteth my soule after thee ô God, Psal. 42. 1.*

My soule thirsteth for God, euen for the liuing God, Ver. 2.

My soule thirsteth for thee: my soule longeth for thee, as a dry and thirsty

thirſty land, Pſal.63.1.

I will bleſſe thee while I liue, I will lift vp my hands in thy Name, Ver.4.

b *My ſoule ſhall bee ſatisfied with marrow and fatneſſe, and my mouth ſhall praiſe thee with ioyfull lips, Ver.5.*

Thou prepareſt a table before me, and my cup runneth ouer, Pſal. 23.5.

The Lord is the portion of my inheritance, and of my cup, Pſal. 16.5.

I will take the cup of ſaluation and call vpon the Name of the Lord, Pſal.116.13.

c *I will pay my vowes vnto the Lord, now in the preſence of all his people, Ver.14.*

I will offer vnto thee the ſacrifice of thankesgiuing, and will call vpon the name of the Lord, Verſe 17.

A ſpe-

A speciall confession to bee vsed before the receiuing of the holy Sacrament.

To the READER.

I Haue endeuoured in the Meditation ensuing, as in a Table to set before thee, a Synopsis or ioynt view (as neare as I could) of all sinnes that are vsually, or can be by those who are called to the knowledge of truth, committed against the Law or Gospell. And though thou be not guilty of all these breaches of Gods holy Ordinances in particular; Yet maist thou discreetely vse this Confession, both to informe thy iudgement, how many and manifold thy sins are, or at least may be, and to reforme thy heart and affections in which are the beginnings, and seeds of all these sinnes, which if they be not

not nipt in time by Gods preuenting grace, will ere thou art aware ſhoote vp and grow to the height of all impiety.

The

The Meditation enſuing conſiſteth of

- *Originall, pag. 96.*
- *Actuall, pag. 96.*
  - b *Againſt the Law.*
    - *The 1. Commandement,*
      - *pag. 97.*
      - *2. pag. 101.*
      - *3. pag. 104.*
      - *4. pag. 107.*
      - *5. pag. 110.*
      - *6. pag. 110.*
      - *7 pag. 111.*
      - *8. pag. 113.*
      - *9. pag. 115.*
      - *10. pag. 117.*
  - b *Againſt the Goſpell, pag. 118.*

a *Confeſſion of ſinne, pag. 95.*

a *Petition for Grace worthily to receiue the moſt holy Sacrament. pag. 123.*

Th

The Meditation.

I Dare not presume to *compasse thine Altar* most holy Lord God, before I haue *clensed* my mouth by confession of my sinnes, and *washed my hands in innocency*, and *purified* my *heart* by profession of my faith in my Redeemers blood. For thy sacred Word teacheth mee that *holy things* must *not bee giuen to dogs, nor pearles cast before swine*; What is so holy, as the body and blood of thy Sonne? In which the rayes of thy diuine Maiesty are most conspicuous. What pearle so pretious as this Sacrament? And is there any *dogge* so filthy, or *sow* so vncleane, as I am by nature? With loathing of my selfe, and greatest detestation of my rebellious corruption; I confesse that neuer *dogge* so oft *returned to his vomit*, nor *sow to her wallowing in the*

Confession of sin.

the mire as I haue to the ſinke of ſinne and mire of ſenſuall filthineſſe. I was at the firſt conceiued in luſt, and ſince *luſt hath conceiued* in mee, and *brought forth ſin*, and ſin had beene long agone conſummate, and *brought forth death*, if thy preuenient mercy and grace had not killed death it ſelfe in the birth. I am not able to conceiue what ſinne I haue conceiued in my heart, much leſſe to vtter what ſinnes I haue vttered with my tongue. My beſt actions are tainted, how much more my defections, my prayers againſt ſinne through many imperfections in them are (vnleſſe thou couer them) abhominable in thy ſight; how much more the ſinnes againſt which I pray? All the remedies which thou haſt preſcribed in thy Law and Goſpell againſt the maladies of my ſoule, haue encreaſed them, and ſo improoued my ſinne; that *ſinne in me is become*

Originall.

Actuall.

come aboue measure sinfull. Euery line & precept in thy Law which should haue beene as a finger pointing to me the way to heauen, is a *hand-writing* against me sentencing me to hell. *Against the Law.*

Thou hast commanded *That I should haue no other gods but thee.* That *I* should set my whole delight in thee, repose all my confidence on thee, expect all my happinesse from thee, addresse all my prayers to thee, with euerlasting praises, and thankesgiuings for all that I enioy or hope for. I know by the light of nature that an *Idoll is nothing in the world*, and that the *gods of the heathen are the workes of mans hands, that they haue eyes and see not*: where as thou hast no eyes, yet seest all things. *They haue eares and heare not*: whereas thou hast no eares, yet heares t all things. *They haue monthes and speake not*: whereas thou hast no mouth, yet speakest continually in thy word to thy *The 1. Commandemẽt.*

And handle not.

children. *They haue hands and worke not*: whereas thou haſt no hands, yet *worke ſt all in all*. Moreouer by the light of thy Goſpell I haue diſcouered the groſſe and palpable idolatrie of all Papiſts and miſ-beleeuing Chriſtians: who attribute religious worſhip to any Angell, or Saint, liuing or deceaſed. Yet if I ſhould ſay I haue no other gods beſides thee, I ſhould *deceiue my ſelfe, and there were no truth in me*. For *I* haue made the *arme of fleſh my God*, and truſted to it more then to thee: I haue made the Potentates and rulers of the world my god; and feared them more then thee: I haue made honour, and worldly greatneſſe, and vncertaine riches my god: and more ſought for them, then thy fauour. I haue made my ſinfull ſports and ſenſuall pleaſures, my god, and more delighted in them then in thee. *Thy kingdome and the righteouſneſſe thereof* which *I* ſhould

ſhould haue ſought *in the firſt* place: I haue ſet in the laſt place; and worldly vanities on which at all I ſhould not haue *ſet my heart*, I haue often preferred and ſet before thy ſeruice. I haue giuen too much entertainement to Satans ſuggeſtions, and blaſphemous obiections againſt the articles of our *moſt holy faith*. I haue curiouſly pried into thy hidden Decrees, and meaſured them by the crooked rule of my corrupt reaſon: I haue murmured at the generall courſe of thy prouidence, I haue grudged at the *proſperity of the wicked*, and haue beene *ſcandalized* at the *croſſe* of the godly. I haue riſen vp againſt thee when thou haſt chaſtened mee in loue, for my good. I haue prouoked thy iuſtice, I haue preſumed vpon thy mercy, I haue tempted thy power, I haue diſtruſted thy goodnes, I haue *reſiſted thy grace, and choked the motions of the ſpirit in me.*

I haue not encreaſed *my talent* of knowledge by meditation on thy law, nor bettered my affections by contemplation of thy mercy: I haue not *ſanctified thy Name*, I haue not adored thy Maieſty; I haue not admired thy wiſedome. I haue not endeuoured to imitate thy perfections, I haue not ſtedfaſtly beleeued thy promiſes, I haue not awfully regarded thy threates, I haue not *hungred and thirſted for righteouſneſſe*: I haue not beene chearefull in thy ſeruice, I haue not beene ſorrowfull for thy diſpleaſure, not zealous for thine honour, I haue not diligently ſought after thee in thy word, that I might know thee: I haue not knowne thee, that I might loue thee: I haue not loued thee, that I might feare to offend thee: I haue not feared to offend thee, that I might *watch ouer all my Waies*. I haue not watched ouer all my wayes, that I might *walke humbly*, reuerently,

rently, and holily before thee.

The 2. Commandmẽt.

Thou haſt commanded *That I ſhould make no image to my ſelfe*, to repreſent thy nature, or worſhip thy incomprehenſible Maieſty in, or by it: and thou haſt taught me out of thy holy word, that all ſuperſtitious *will-worſhip* deuiſed by man, and practiſed at this day by the Romiſh Synagogue is a violation of this thy holy Commandement. All which kind of Image or *will-worſhip* though from my heart *I* deteſt and abhorre, yet *I* cannot cleare my conſcience from all kinde of breach of this thy ſacred law; for I haue framed Images in my mind, and conceiued groſly and carnally of ſpirituall and heauenly myſteries. I haue not laboured to withdraw my mind from my ſences, and all ſenſible and viſible repreſentations of thy glorious and dreadfull Maieſty, that *I* might *worſhip thee in ſpirit and truth*. I haue had a deſire to looke

into the *Temple of Rimmon*, and view the superstitious and abhominable rights of idoll-worshippers, *I* haue conuersed too freely and boldly with the factours of Antichrist, and patrons of manifold idolatrie, and without warrant or calling thereunto, out of meere curiositie, haue perused and read their impious and impure bookes. Such is the corruption of my sensuall nature, that *I* am more apt to be moued at the sight of a crucifixe or picture of my Sauiours bloody passion, then by reading the storie of his death in the Euangelist, and for thy peculiar and immediate seruice, *I* haue not prepared my selfe vnto it as *I* should. *I* haue often omitted and put off for my pleasure, or profits sake, holy exercises of Religion: and when *I* haue beene present at them, it hath beene rather for forme, or custome, or to auoyde the penalties of the law, then out of true deuotion and an holy

holy loue to thy *habitation, and the place where thy honour dwelleth. I* haue not *humbled my ſelfe with faſting*, nor ſtrictly examined my conſcience, that *I* might perfectly confeſſe all my ſinnes. *I* haue not called continually thy benefits to minde that *I* might thankefully recount them all. *I* haue not ſtirred vp my deſires & affections that *I* might ſing vnto thee with a ioyfull heart and cheerefull voyce. *I* haue giuen more audience to the world then to hearing thee in thy word. *I* haue ſpent more time in, & beene more affected with the writings of men, yea ſometimes profane Hiſtorians, Philoſophers, and Poets, then thy diuinely inſpired Scriptures. *I* haue not *contended* for the holy faith, nor ſtood vp in the defence thereof againſt all oppoſites thereof Atheiſts, Infidels, Heretiques, carnall goſpellers, or worldly politicians. In all parts of thy worſhip, and much

more in the holy manner of performing it, *I* haue been most defectiue. *Lord enter not into iudgement with thy seruant for it.*

The 3. Commandemēt. Thou commandest me *Not to take thy Name in vaine*, but to make a reuerend and holy vse of thy name, attributes, and whatsoeuer hath relation vnto thee: but I haue many waies abused thy name by mentioning it in sports & pastimes, by rash oaths, fearefull imprecations, and curses: I haue not beene so carefull as *I* ought to render my vowes vnto thee, and to performe such promises as I had confirmed by interposing thy sacred name. *I* haue abused thy diuine attributes both by misconceiuing and misapplying them, either to iustifie my neglect of the meanes of saluation, or my vndertaking vnwarrantable courses: I haue abused thy holy Scriptures by careleſſely reading them, without premeditation, and prayer, by vnprofitably

profitably hearing them, by wresting them to my owne ends, and purposes, and making them a *cloke of maliciousnesse* and couer of wickednesse; by framing idle and scurrilous iests vpon some passages of them, or allusions vnto them, or at least not reprouing those who haue so prophaned them. Lastly, by professing the Gospell, and yet not *adorning the* profession thereof by an holy and heauenly conuersation. I haue abused thy holy Sacraments, by lightly regarding them, and doubting of thy promises sealed by them: I haue often forgotten my holy vowes in Baptisme: and when thou hast inuited me to thy Table, either I haue refused to come vpon vaine pretences, and excuses: or if I haue come, I haue not behaued my self as became a guest of so holy and heauenly a banquet. I haue abused thy gifts of nature, I haue embezeled the goods of this life thou

haſt truſted mee withall. *I* haue made the faculties of my minde, and members of my body *weapons of ſinne*, whereas *I* ſhould haue giuen them vp as *ſeruants vnto righteouſneſſe*. *I* haue prodigally lauiſhed out my time either in idle ſports and recreations, or vnprofitable and ſinfull labours, and which lyeth of al other moſt heauie vpon my conſcience, *I* haue often *turned thy grace into wantonneſſe*. *I* haue abuſed thy creatures to maintaine my pride, luxurie, and ſinfull pleaſure. *I* haue not glorified thee in the ſanctified vſe of theſe the works of thy hands. *I* haue not obſerued thy wiſedome and power in them. *I* haue not bleſſed thy goodneſſe for them. *I* haue not beene helped in the beſt things by them: *I* haue not *ſighed and groaned with them for the deliuerance of me* and them from the *bondage of corruption to the glorious libertie of the ſonnes of God*.

Thou

Thou commandeſt me *To keepe holy thy Sabbath*, and ſetteſt an eſpeciall marke of *remembrance* vpon it. Yet *I* haue not *remembred* to put off my ordinarie buſineſſe, and accuſtomed imployments, that *I* might freely deuote it and my ſelfe vnto thee. *I* haue ſacrilegiouſly ſtolne from thee much of it, and miſpent it either in ſports and paſtimes, or in vaine and idle complement, or ſetling and managing my worldly affaires. In that ſmall portion which *I* haue hallowed vnto thee *I* haue failed in the principall duties of piety and charity wherewith *I* ſhould haue ſanctified it. Thoſe holy and heauenly exerciſes of deuotion which ſhould haue beene a *delight vnto me*, and the *very ioy of my heart*, haue ſeemed tedious and burthenſome. *I* haue not *preuented the morning watches* as *I* ſhould haue done to call my ſelfe to a ſtrict account, and to lay my heart a ſoake in teares

The 4. Commandement.

teares for my ſinnes and the ſins of my familie, eſpecially the weeke before, I haue not inſtantly and earneſtly beſought thee for a ſpeciall bleſſing vpon thy publique ſeruice in the holy Temple. I haue often forborne thy holy aſſemblies, or if I haue come vnto them my ſelfe, yet I haue not taken care to bring my houſe & family with me. When I haue offered my ſelfe before thee, and ſhould haue beene *more neere to heare* and to ioyne with thy holy Congregation in all parts of thy worſhip, *then to offer the ſacrifice of fooles*; I haue beene abſent in ſpirit, though preſent in body, either impertinent reading, or ſenſuall pleaſures, or vaine obiects, or worldly cares haue taken vp my thoughts, and either quite hindered and ſtopped, or vnſeaſonably diuerted my deuotion. When the *diſpenſer of thy holy myſteries* hath rightly *diuided thy word*, I haue

haue not taken *my portion* from him. When he hath faithfully deliuered thy meſſage, *I* haue not tied my eares and heart vnto him. My attention hath been often interrupted, both by drowſineſſe, & wandering cogitations. *I* haue not treaſured vp his words in my memory, nor made vſe of them in my life, but haue beene for the moſt part *A hearer onely, and not a doer of thy word, deceiuing mine owne ſoule.* After the publike deuotions appoynted by thy Church, *I* haue not continued the hallowing of this thy day by priuate exerciſes of holy reading, conferring, catechiſing, and chewing the foode of my ſoule: but in ſtead hereof haue fallen afreſh to my worldly buſineſſes or carnall pleaſures, *Speaking my owne words, and doing mine owne waies* and following mine owne workes: Yea ſometimes the accurſed workes of darkeneſſe on this thy holy day.

Thou

The 5. Commandemẽt.

Thou commandeſt me *To honour my Father and my Mother*, and to yeeld all reuerend reſpect to my ſuperiours: but I haue carried my ſelfe vngratiouſly towards my parents, ſtubbornely towards my Maſters, and Teachers, diſobediently towards the Magiſtrate, vnkindly and vnthankefully towards my Paſtor. *I* haue been more ready to cenſure then to honour: to enuie then to imitate, to wrong then to requite my Gouernours in the Church and Common-wealth. Nay ſuch is the pride of my corrupt nature, that *I* would if *I* could caſt off from my necke all *yoke of obedience*: and the duties *I* do (becauſe *I* muſt) to thoſe that are ſet in authority ouer mee, *I* haue done them hitherto grudgingly, and with much repining.

The 6. Commandemẽt.

Thou forbiddeſt me *To kill*, and commandeſt me to ſeeke and labour by all good meanes to preſerue my owne life and the life

life of my brother: but *I* haue *both* by gluttony, and drunkenneſſe, contentions, and quarrels, by ill counſell, and worſe example, often endangered both my ſaluation and his. When he hath lightly prouoked me, *I* haue not *giuen place to wrath*, nor ſought reconciliation with him, but kept malice in my heart, and in my wrathful diſpleaſure, (if thy grace had not ſtopped me) *my feet had beene ſwift to ſhed* his blood to quench my thirſt of reuenge. So farre haue *I* been from *loning my enemies*, or ſhewing mercy on them, that *I* haue reioyced in their miſerie; and rather *added affliction to the afflicted*, then *contributed to their neceſſity*, and miniſtred comfort vnto them.

Thou forbiddeſt me *To commit adultery*, and commandeſt me ſtrictly to flie all occaſions and prouocations to vncleanneſſe, & to vſe all good meanes to preſerue chaſtity in my ſelfe and my neigh- *They. Commandemēt.*

neighbour: but *I* haue sought many waies to blast this sweet flower both in mine owne and my neighbours garden. Whereas *I* should by watching, fasting, and prayer, haue *mortified the lusts of the flesh*, *I* haue attempted and laboured to fulfill them: By impure thoughts, by wanton words, and lasciuious acts *I* haue defiled the *Temple of thy holy Spirit* in my bodie. Though I haue beene oft scorched in the Babyloniſh fornace, especially in the heat of youth: yet I haue not kept from it, but cast my selfe into it, and both added fuell thereunto, by idlenesse, fulnesse of bread, luxurious feeding, powring in strong wines, reading loue books, frequenting stage-plaies, and effeminate dancing: and haue blowne the flame thereof by vnchast desires, designes, fancies, and imaginations. Modestie and shame suffer mee not to rehearse and name all the seuerall

and

and ſecret tranſgreſſions of this thy Law. As they are ſinnes *of darkeneſſe*, ſo ô Lord I beſeech thee couer them with the ſhadow of darkeneſſe for euer, that they neuer come to light, either to ſhame mee before men in this world; or confound mee before thy Sonne and his elect Angels in the world to come.

Thou forbiddeſt mee to *Steale*, and commandeſt mee in the *ſweat of my browes to eat my bread*, and by induſtrie in a lawfull calling to get a Competent Eſtate, and by thriftineſſe and prouidence to keepe and increaſe it, that I might be helpfull to my kinsfolke and Neighbours, and not as a moath to conſume mine owne Eſtate and theirs: but I haue by negligence in my calling, vnthriftines and prodigality diminiſhed that competency wherewith thou by my friends hadſt bleſſed mee. I haue beene an *vnfaithfull ſteward* of

The 8. Commandemẽt.

of the wealth of this world, how thē ſhouldeſt thou truſt me with heauenly treaſure? I haue neglected by charitable works of mercie to purchaſe the prayers of the *hungrie, thirſtie, naked, captiuated, impriſoned, deſtituted afflicted, and tormented*, that when I ſhall *faile, they might receiue mee into euerlaſting habitations.* Hauing made a grieuous breach into my eſtate by licentious liuing, what vnlawfull meanes haue *I* not attempted to make it vp againe? There is no ſinne againſt this thy Law, ſo haynous, not Vſurie, nor oppreſſion, not *forged cauillation*, not purloyning, not vndermining, not defrauding, not Simonie, not Sacriledge it ſelfe, which my couetouſneſſe hath not put me vpon, or at leaſt inclined me thereunto. For my heart hath beene wholly ſet vpon the goods of this world: I haue had no thought or great care to *gather treaſures in heauen*:

new: so I might gather them vp-on the earth, and how I haue gathered them I haue oft times made little conscience.

Thou forbiddest me *To beare false witnesse against my neighbour*, and commandest me to be carefull to preserue his *good name*, which is *more pretious then an oyntment powred out*, but I haue beene as a *dead flye*, & haue oftentimes *corrupted* this pretious oyntment. My want of charitie bred in me enuying at his eminent parts, and enuie *conceiued and brought forth* detraction, and detraction both vncharitable censures of him, & vniust accusations against him, and false scandalls vpon him. I haue giuen an easie eare to tale-bearers, *whisperers, backe-biters, and slanderers*, and mine *owne tongue* by sharpe inuectiues hath *cut like a keene razor*, into the credit and reputation of my brother. When I should haue *couered the nakednesse*

The 9 Commandement

neſſe of my naturall, ſpirituall, and Ciuill Fathers, I haue rather played the part of curſed *Cham*, in diſcouering their weakneſſes, and blazing abroad their failings and imperfections. Neither haue I beene carefull to get a good report of the *Houſhold of faith*, by *walking* in all thy commandements *without reproofe*, & keeping *my ſelfe vnſpotted of the world*: but contrariwiſe I haue taken ſinfull and ſhamefull courſes to compaſſe mine owne ends. And by impious, vniuſt, and impure attempts, or acts, haue ſtained my holy profeſſion, blurred my good name, and blotted the booke of my conſcience. My tongue which ſhould haue beene a ſiluer trumpet of thy praiſe, I haue many times made an inſtrument of Sathan, to traduce and obſcure thoſe ſeruants of thine, in whom thine image, and the graces of thy Spirit ſhined moſt brightly: O God my God, I know

know thou art *a God of truth, and hateſt all lyes, and abhorreſt them.* Yet I haue (both by concealing truth and vttering falſhood) often lyed to thee, and to the world: nay my whole life hath beene nothing but a lie, making profeſſion of Religion, but *denying the power thereof.*

Thou forbiddeſt me *To couet my neighbours houſe, or any thing that is his,* and commandeſt mee to confine my deſires to that eſtate and condition which thou haſt allotted me, and to reſt contented therewith, it being farre better then I deſerue: Yet I haue ſecretly murmured againſt thy prouidence, and repined at thy diſpenſing the bleſſings of this life in a larger meaſure to others then to my ſelfe; I haue taken ſmall or no delight in my lot: I haue not been thankfull to thee for my portion, though it be greater then many of thy deareſt Saints haue inioyed in this world.

The tenth Commandement.

O Lord *thy Commandement is exceeding broad*, it extendeth not only to our words and actions, but to our thoughts, desires, and affections: for the first thought of sinne, is a sin of thought. The smallest desire of sinne, is a sinne of desire. The very inclination to sin without consent of the will, the delight in sinne against the consent of the will, our vain fancies by day, and dreames by night, though not in our power to preuent, are *abominable pollutions in thine eyes*, which are purity it selfe. *Who then can say his heart is cleane*, or *who knoweth how oft hee offendeth? O cleanse thou mee from my secret faults:* Pardon all my knowne and vnknowne transgressions, whether they bee omissions of any dutie commanded by thee, or commissions of any thing forbidden: whether they bee sinnes against the law, and the light of nature, or sinnes against the Gospell and Couenant

Against the Gospell.

Couenant of grace. Euery particular ſinne is like *A talent of Lead* lying vpon my conſcience, and therefore all the weight of all theſe my ſinnes layd together, would certainly ſinke & drowne me in deſpaire, if the Promiſes of thy Goſpell did not beare me vp. Yet haue *I* not ſo highly prized them, nor ſtedfaſtly beleeued thoſe that concerned me, nor frequently recalled them to minde, nor carefully applyed them as I ought: I haue not *rent my heart* with godly ſorrow, nor throughly repented me of my ſinnes, *nor denyed vngodlineſſe and worldly luſts*, nor conſtantly and firmely reſolued, and endeauoured to *leade a godly, righteous, and a ſober life*, that *I* might be capable of thy *grace bringing ſaluation* to all true beleeuers. I haue not *accounted all things as loſſe in compariſon of the excellent knowledge of Ieſus Chriſt.* *I* haue not *had the Miniſters of* the Goſpell *in chiefe*

chiefe esteeme for their workes sakes. I haue not *stirred vp the graces of the Spirit in me, nor wrought out my saluation by feare and trembling.* I haue sometimes doubted of the certaintie of my saluation, and especially of those maine Articles of my Beliefe, the remission of my sinnes, resurrection of the flesh, and life euerlasting. *I* haue encreased the infinite debt of my sin by presumptuous relying vpon the riches of Christs merits. *I* haue *made my Christian liberty an occasion to the flesh,* and thereby both scandalized my weake brethren and *caused the truth to bee euill spoken off.* Euen since *I* receiued the blessed Sacrament, and bathed my soule in my redeemers blood, *I* haue defiled my selfe with sensuall pleasures, and by breach of my holy vowes, added *drunkennesse to thirst,* and encurred the greatest danger & most hainous guilt of all, by vnworthy receiuing

uing, that which alone can take away all the guilt of my sin, the blood of my Sauiour shed out of his broken and crucified body. *O miserable wretch that I am, who shall deliuer me from this body of death?* None but thee, none but thee, O deare Redeemer, by the death of thy body, and effusion of that thy blood, which I am now by the assistance of thy Spirit to partake in these pledges of thine euerlasting loue, and seales of my eternall redemption. O wash *my hands in purity*, and clense my mouth by this confession of my sinnes, and purifie my heart by this profession of my faith in thy blood, that I may take with a pure hand, eat with a cleane mouth, keepe in a faithfull heart, this bread of life & food of Angels. Giue me grace throughly & sincerely to examine my selfe, and grant that after examination I may find my desire feruent, my knowledge competent, my sor-

row for ſin vnfained, my purpoſe of amendment ſtedfaſt, my loue ſincere, my faith liuely: and finding my ſelfe thus fitted with a wedding garment; let *me be found of thee in peace*, and both cheerefully come vnto, and ioyfully and thankefully depart from this holy and heauenly table; receiuing by and with the bread broken, thy torne fleſh, by and with the wine poured out, thy blood ſhed: and by both remiſſion of my ſinnes, re-admiſſion into thy preſence and fauour, incorporation into thy myſticall body, and finally the glorification of my body and ſoule with thee in thy kingdome.

The Prayer before the Communion.

GRatious *Redeemer*, who out of thy *pierced ſide openeſt* to all that thirſt for thy grace, a *double fountaine for ſinne and*

and vncleanneſſe, the one of *water*, the other of *blood*; the one as it were to purge the guilt, but the other the filth of ſin, and haſt *ſealed* theſe ineſtimable benefits of *ſanctification* and *redemption* vnto all beleeuers by the Sacraments of *Baptiſme* and of thy *holy Supper*; aſſiſt mee by thy Spirit in the ſanctified vſe of theſe holy Myſteries and Symbols of thy moſt bleſſed bodie and bloud. Moſt louing & bountifull Lord, who haſt prepared ſuch a table for mee, giue mee a mouth & ſtomacke accordingly, that *I* may worthily receiue theſe heauenly dainties to the glory of thine infinite goodneſſe, and the euerlaſting comfort of my ſoule. Cleare the eyes of mine vnderſtanding from all miſts of heretical fancies and carnall imaginations, that *I* may rightly diſtinguiſh the ſignes from the things ſignified by them, and alſo *diſcerne thy body from common*

meate. Sharpen my appetite that I may hungrily feed on this bread, *of which whosoeuer eateth shall neuer hunger*; and thirstily drinke of this cup, *of which whosoeuer drinketh shall neuer thirst*. O thou the true food of my soule, receiue mee, who am now to receiue thee. Quicken me with thy Spirit, who wilt feede me with thy flesh, vouchsafe me thy grace, who communicatest to me thy nature, that as in and by these holy Mysteries, I receiue life from thee; so I may also receiue by them grace to liue to thee: *not seeking mine owne pleasure, nor doing mine owne will*, but denoting the remainder of my life to thy seruice, and yeelding my selfe wholly to the power of thy sanctifying grace, *to worke in me alwaies that which is pleasing in thy sight*. So be it. *Amen*.

Religious duties to bee performed at the time of the receiuing the Communion.

1. PRepare thy body by a decent geſture.

2. Recollect thy minde, and fixe thy thoughts wholly vpon this moſt ſacred action.

3. Stirre vp in thee:

1. An holy feare out of this conſideration, that *God* is there preſent in a ſpeciall manner, and his *Angels* attending on him and obſeruing thee.

Say to thy ſelfe in the words of *Iacob*.

O how fearefull is this place! it is no other then the houſe of God, and gate of heauen. Gen. 28. 17.

2. An holy aſtoniſhment or admiration, out of this conſideration that the *Lord* thy *Maker* & *Redeemer*, and the high poſſeſſour of heauen and earth, ſo farre humbles himſelfe as to be thy gueſt.

Say to thy ſelfe in the words of *Salomon*.

Is it true indeed that God will dwel on the earth? Behold the heauen, and heauen of heauens cannot containe him, 1. *King.* 8. 27. *How much leſſe* the narrow roome of my heart?

3. An holy abaſhment or confuſion, out of this conſideration, that ſo vile a worme, and ſinfull wretch as thou art, ſhould haue ſo infinite a Maieſty, and holy *God* to come and ſup with thee.

Say to thy ſelfe in the words of the *Centurion*.

Mat 8.8. *Lord I am not worthy that thou ſhouldeſt come vnder my roofe*: or with S. *Peter*, Luke 5.8. *Depart from me, for I am a ſinfull man.*

4. An holy ſorrow out of this conſideration, that thy ſins did put thy Sauiour to theſe torments, which are ſignified,

fied, and liuely repreſented in this Sacrament.
Say to thy ſelfe in the words of *Ieremiah*.

O that mine eyes were a fountaine of teares to bewaile thoſe ſinnes which drew ſo much blood from my Sauiour. Ier. 9. 1.

5. An holy ioy, out of this conſideration, that the infinite debt of thy ſins is diſcharged and the acquittance deliuered into thy hands.
Say to thy ſelfe in the words ſpoken of *Zacheus*.

This day ſaluation is come into mine houſe. Luk. 19. 9

6. An holy deſire of expreſſing ſome kind of thankfulnes to *God*, out of this conſideration, that together with the Sacrament thou receiueſt *Chriſt* himſelfe, and all the benefits of his paſſion.
Say to thy ſelfe in the words of *Dauid*.

Pſal. 116. 12,13.

What ſhall I render vnto the Lord for all his benefits that he hath done vnto me? I will take the cup of ſaluation, and call vpon the Name of the Lord.

4. Ioyne the ſignes with the thing ſignified.

{Take / Feede} on {bodily {Bread / Wine}}

ghoſtly {Bodie. / Bloud.}

5. Obſerue and meditate vpon the reſemblances betweene them.

1. Bread and Wine, true, and in ſubſtance, not in appearance onely.

Chriſts body a true body; his bloud true bloud, not in ſhew onely, as ſome Heretickes haue imagined.

2. Bread, one bodie or lumpe made of many graines: Wine, one liquor or drinke of many grapes.

Chriſt his Body, one of many members vnited together.

3. Bread & Wine an entire repaſt.

Chriſt

Christs body and blond the perfect refection of the soule.

4. Bread and Wine strengthen and comfort the heart.

Christs Body and Blond establisheth the heart, and comforteth the Conscience.

5. Bread and Wine the common food of men, not sucklings.

Christs body and blond in the Sacrament no food for sucklings, but men in riper yeares that can examine themselues.

6. Bread and Wine are designed and set apart for the holy Communion.

Christs Body and Blond designed and appointed by God for man his redemption, and satisfaction.

7. Bread and Wine laid vpon the Communion Table.

Christs body and blond layd vpon the Altar of the Crosse.

8. Bread and Wine consecrated by the Minister, and exhibited to the Communicants.

Christs body and blond consecra-

ted by the eternall Spirit, and offered to his Father.

9. Bread broken, Wine powred out.

Christ his body bruised and torne, and his blood powred out.

10. Bread and Wine giuen by the Minister.

Christs body and blond giuen by the Father.

11. Bread and Wine taken into the hands of the faithfull Communicant.

Christs body and blond receiued by faith, and applyed.

12. Bread and Wine eaten and drunke with the mouth.

Christs body and blond fed vpon in the heart.

13. Bread and Wine vnited to the substance of the body, and made one with it.

Christs body and blond vnited to vs, and made one with vs by an vnspeakeable and inseparable coniunction.

14. Bread and Wine sustaine and nouriſh

nouriſh the body to a temporall life.

Chriſts body and blond nouriſh and preſerue body and ſoule to eternall life.

15. Bread and Wine increaſe the ſubſtance of our body.

Chriſts body and bloud worthily receiued, increaſe faith and all ſpirituall graces in the ſoule.

Short Prayers to be vſed in the very act of receiuing, or a little before.

Lord make me a worthy partaker of theſe moſt holy myſteries:

Prepare me before } The receiuing of this heauenly foode.
Aſſiſt me in }
Comfort and confirme me after }

Lord
1. Renew my repentance.
2. Confirme my faith.
3. Perfect my charity.
4. Increaſe my knowledge
5. Faſten my intention.
6. Quicken my deuotion.

Lord,

Lord giue me I humbly beseech thee;

1. Sorrow for my sin.
2. Thirst of thy grace.
3. Knowledge in thy mysteries.
4. Faith in thy promises.
5. Loue to thy members.
6. Thankefulnesse for this inestimable fauour thou vouchsafest me, in bidding me to thine owne Table.

A short Thankesgiuing after the Communion, to be vsed in the seat or at the Lords Table.

GRatious Redeemer, I most hartily thank thee for these pledges of thy loue, and tokens of thy fauour, and *seales* of the generall pardon for all my sins. And I vow by the helpe of thy strengthening grace from henceforth euer to *abstaine euen from*

all appearances of euill, and neuer willingly to offend thee in thought, word, or deed. *How should I sin against thee* who hast *died for me, and washed my sinnes in thy blood*, which *I* haue now receiued to my vnspeakeable comfort?

Another.

AFfect me with a taste of this heauenly food, and continue the relish of it in the mouth of my soule; and make mee for euer hereafter loath the worlds delicacies, the fleshes baits, and the diuels morsels; especially the *forbidden fruit* of &c.

Here name thy secret and bosome sins, which thou hast been last or most ouer-taken with

Another.

WElcome blessed and heauenly guest, my dearest Lord and bountifull Sauiour. *I bow the knees* of my heart vnto thee; I put my hands vnder thy

thy sacred *feet pierced with nailes for me*; I lay downe before thee the *keys* of my *euerlasting doore*: Enter high Lord of Heauen and Earth; take possession of all my inner roomes: Command and rule all the faculties of my soule, and members of my body, especially the *hidden man of my heart*: Liue and dwell with me heere below by faith, till *I* come to dwell with thee for euer aboue in Heauen. So be it.

Vse also this forme.

How is it that my Lord is come himselfe to visit mee? Can a sinfull man expect of God such grace, much lesse deserue it? Wilt thou *conuerse with Publicans and such sinners* as I am? Nay, wilt thou not only *eat with them*, but suffer thy selfe to bee eaten of them? I am astonished at this thy wonderfull humilitie, and vnconceiueable loue, Lord make me for euer mindfull of it, and thankefull for it. Amen.

Glory

GLory bee to God on high, on earth peace, and eternall comfort in my conſcience. I am fed now with thy body, and my heart is cheared with the *cup of the New Teſtament in thy blood.* Now I am incorporated into thy myſticall body, and am made *fleſh of thy fleſh, and bone of thy bone.* Lord let nothing bee euer able to ſeparate mee from thee; but ſith *all things worke for the good of thy choſen,* let all things more and more vnite me to thee, that I may *grow from grace to grace, and ſtrength to ſtrength,* till I come *to the full meaſure of thy perfect age.* Amen. *Or this.*

I Haue now *eaten of this Bread* and *drunk of this cup* according to thine holy ordinance: Lord grant that I may feele in my ſoule the effect of this ſpirituall refection, by the confirming of my faith, aſſurance of my hope, enlargement of my loue, and my increaſe *Or this.*

increase in spirituall strength against all temptations.

Or this.

AT my conception and birth thou gauest me my selfe, O Lord, and now according to thy promise, in the Sacrament thou hast giuen mee thy selfe, and by faith I haue receiued thee. I can doe no lesse, and I would I could doe more then giue my selfe wholly vnto thee. Refuse me not who hast *giuen thy selfe for mee*, and vnto mee. Take me into thy fauour and seruice. Keepe me in thy Church which is thy house continually, and protect me against all my bodily and ghostly enemies.

A larger forme of Thankesgiuing after thou returnest to thy house or chamber from receiuing the Communion.

I Yeeld vnto thee, ô most bountifull, gratious, and euerliuing Lord and Sauiour, the greatest thanks my heart can conceiue, or tongue expresse, for this inestimable fauour, that thou vouchsafest to bid me to thine owne Table, and there hast feasted my Soule with the true Manna that came downe from Heauen, the foode of Angels, thine owne blessed Body and Bloud. *O knit my heart* and affections for euer *vnto thee*, who hast substantially and inseparably vnited thy selfe vnto mankind, by taking flesh from vs in thine incarnation, and giuing vs thy flesh in this sacred institution. What *shall be able to separate* me *from thee*, or from thy mem-

members, who by thy Spirit and vertue of this Sacrament, am truly incorporated into thee, and made a member of thy mysticall body? How can I question this loue, who hast giuen mee this pledge of thy fauour? How can I forget thy bitter death and passion, wherof thou hast instituted so liuely *a memoriall?* How can I doubt of thy promises, whereof thou hast giuen such a *seale?* How should I distrust my future *inheritance*, whereof thou hast giuen me this *earnest?* I stedfastly beleeue *thou wilt deny mee no good* thing, who hast *giuen thy selfe.* I beliene that I shall liue eternally and blessedly, because by faith working in & through the Sacrament, I receiue the seede of immortality; I am truly made partaker of thy naturall, yea, and a liuely part of thy mysticall body; & when the head reigneth in eternall glory, the members must needs participate of glorious eternitie.

nitie. What shal I offer vnto thee for these so singular benefits, wch I receiue by this Sacrament? My body is vile, my soule sinfull and worse then nothing in respect of thy glorious and sacred flesh and blood. One drop of thy blood is more to bee valued, then a thousand worlds; which yet to testifie the abundance of thy loue, thou powrest out, and *offeredst* plentifully *for me* vpon the *crosse*, and now affoordest *to me* in the *cup*. Shall I not spend my deerest hearts bloud in thy seruice, who hast shed thine for me? Shall I not willingly seale thy truth (if need be) with my blond, who haue now receiued the pardon of all my sinnes signed with it? What shall I render to thee for all thy louing mercies contained in this conduit of thy grace? I will *take this cup of saluation* and I will not refuse the *cup of affliction* for thy sake. By the helpe of thy grace I will more strictly keepe

keepe my holy vowes which I haue heretofore made, and now renew. I will seeke to carry my selfe as a guest of so holy a Table. Hauing eaten *Angels meat*, I will endeauour to leade an *Angels* life. Hauing *supped with thee*, I will *rest with thee*, and haue my *conuersation in heauen*, and dwell with thee for euer, *Amen*.

THE

THE HAND-MAID TO PRIVATE DEVOTION.

PART. 2.

The Practise of Deuotion both ordinary and extraordinary.

The Authors scope, and Method.

CHRISTIAN READER,

IN these Deuotions which I first offered (for the greater part) to God for my selfe, and now offer to the presse for thy vse, all that *I* intend, affect, and labour for is, to expresse in the matter

matter pious affection; in the forme, Scripture phraſe and elocution. For it ſeemeth to mee moſt agreeable to ſpeake to God, as neare as wee can, in the ſame language he ſpeakes to vs, which is the ſanctified language of the Bible. As for affected humane eloquence (conſiſting in ſtreined conceits of wit, & *ſwelling words of vanity*) which, as it is puffed vp it ſelfe, ſo it puffeth vp thoſe that vſe it; I hold it altogether vnfit for a Miniſter of the Goſpell, eſpecially in meditations, or exerciſes of this nature. For in theſe we ought moſt of all to *deny our ſelues*, and to *captinate not onely* our *thoughts* to the conceptions, but our tongues alſo to the words and phraſes of the inſpired Oracles of God. As *Menander* ſaid of women, that *they were faireſt that were not painted at all*; and *Tullie* of Atticus his booke, that the grauitie of the ſtile, and *neglect* of light *ornaments*

ments was *a grace and ornament vnto it*: So it may be most truly auouched of holy vowes, meditations, and prayers, that sincerity is their best art, and simplicity their garbe, modesty their trimming, aud zeale their glosse, when they are so conceiued and vttered, that they shew most affection and least affectation of art, wit, or language. Sighes are the *figures* that moue Almighty God, and teares the *fluent* and most *current Rhetoricke* before him. For he that made the mouth is not taken with words, vnlesse they be such as proceed from his owne mouth, and are warranted by his Word: such as carry in them a manifest print of that *patterne of sound or wholesome words* set before vs by the Apostle. Now a swelling *member* is not sound, neither is blowne meate wholesome. The wisest among the heathen could distinguish betweene a Matrons and a Curtizans

Quin. instit. Orat. Tumor licet grandis, contrarius est sanitati.

tizans attire and ornaments; a loftie and a turgent ſtile; the Aſiatieke ſuperfluity, and Attick thrift and modeſty which *pruned the luxuriancy* of pregnant wits, & flouriſhing ſtiles running out into ſuperfluous ſtemmes, that the *Preſſes of eloquence might abound, not with leaues of words, but iuyce and ſap of Sentences, as it were Grapes preſſed together.* Thus eloquently Saint *Ierom* declareth that Athenian eloquence, and ſingularly approueth it: to whoſe iudgement I ſubmit; only I would adde this, that euen this iuycy kinde of ſententious eloquence, reliſheth not of a deuout ſoule, vnleſſe it hath in it the taſte and tincture of the *vines of Engaddy.*

Ierom. ad Ruſticum. Luxuriãtes flagellis vineas falcibus reprimebant, vt eloquentiæ torcularia non verborum pampinis, ſed ſenſuum quaſi vuarum expreſſionibus redundarent.

Draw me, ſaith the Spouſe, *we will run after thee*, ſay her honorable attendants, becauſe *of the ſweet ſauour of thy oyntments.* The *Spouſe of Chriſt* delighteth not in exoticall perfumes though

Cant. 1. 3, 4.

neuer

neuer ſo coſtly, becauſe howſoeuer they pleaſe the ſmell, yet they corrupt the braine, and oftentimes poyſon the ſpirits. But the *ſmell of Chriſts Oyntments* who was *annoynted with the oyle of gladneſſe aboue all his brethren*, is the *ſauour of life vnto life*. Therefore both the Spouſe her ſelfe, and all her maids of honour (*i.e. Virgins and chaſt ſoules*) run after it: and this my *Hand-maid* alſo followeth after them, yet as *Peter followed Chriſt afarre off*. The path in which ſhee treads is this.

From the generall ſhee paſſeth to particular, from ordinary to extraordinary; from the chamber and cloſet, to the ſicke and deaths-bed Deuotion.

Hæc erit admiſſa meta terenda rota

1. BEcauſe the morning and euening were euery day in the weeke, I begin with the

dayes deuotion in generall, and for morning and euening I frame ſuch Admonitions, Hymnes, and Prayers, as may ſerue for any day, Sabbath or weeke day, feſtiuall or common.

2. Next I furniſh the Chriſtian Sabbath, becauſe (as *Ignatius* ſtyleth it) it *is the chiefe and ſoueraigne day, and the Queene of all dayes*, and may rightly challenge the precedency of all feſtiualls, both in regard of Gods ſtrict command for the religious obſeruing it, and for that it is the ſampler of them, they being cut as it were out of the daies of the weeke, otherwaies dayes of labour, according to the patterne of the Sabbaths reſt.

3. The feaſts peculiarly dedicated to our Sauiour and the Holy Ghoſt ſucceed the Sabbath and week daies. For whatſoeuer ſcruple hath beene made of Saints daies, the whole world as far as it is, or euer was Chriſtian, hath obſerued

ſerued religiouſly, theſe feaſts & Monuments as a kinde of Sacraments to refreſh the memory of the chiefe works of our Lord, & myſteries of our faith, *to check & controle* whoſe vniuerſall *and vniforme* practiſe, eſpecially in a matter of this nature, is *moſt inſolent madnes*. God (ſaith *Paulinus*) hath *garniſhed the Church Calender* with *feſtiuall dayes, as the heauen with Starres, or a garland with roſes*. Is not *Chriſt the roſe of Sharon*, and the *bright morning Starre?* Doubtleſſe then the feſtiualls in ſpeciall conſecrated to him, ought to bee as the faireſt *flowers* in the round *garland* of the yeare, and brighteſt *Starres* in the Church-*firmament*. We neuer reade of any (ſaith *Caluin*) that were *blamed for drawing too much water out of the well of life*; Neither can we poſſibly giue too much honor to the *King of glorie*. Saint *Bernards* conſequence is as ſound as it is pious.

Aug. Epiſt. ad Ian.

Praf. inſtit.

Bern. Serm. de Pent.

points. *If we celebrate the Saints* ſolemnities, *how much more ought wee to keepe his who made them Saints?*

In the Deuotion fitted to thoſe dayes, firſt I lay the *ground* out of Scripture, and then *deſcant* vpon it in the Admonition, Hymne, and Prayer; all which allude to the Hiſtory of that Feaſt.

4. The Saints, Martyrs, and Archangels day I haue purpoſly omitted: not that I diſlike the keeping of them, for I haue euer and will iuſtifie and maintaine the obſeruation of them, according to that godly inſtitution, & practice of our Church. But I deſired to keepe my book within the compaſſe of the title, which is a *Manuell:* and of the keeping of theſe, ſome ſcruples haue bene made, of the former none hath or may be.

In the weeke dayes Deuotion, thoſe words of our Sauiour were my

my load-ſtarre. *My Father worketh, and I worke:* For all the morning prayers haue relation to ſome worke of God the Father, in the *ſixe dayes of Creation*: and all the euening to ſome worke of God the Sonne, in the *ſixe dayes*, immediatly before his glorious reſurrection. The admonitions for morning and euening, containe twelue Beatitudes, or bleſſednesſes; eight mentioned by our Sauiour, *Mat.5.* and the reſt out of other choyce Texts of Scripture. All which bleſſednesſes I wiſh thee from my heart, deſiring thee to afford me one Prayer, who deſire to ſtore thee with many.

Thine in the Lord Ieſus,

D.F.

PART. 2. SVPPART. I.

THE *MORNINGS* DEVOTION.

An admonition for the Morning.

WEE haue a more ſure word of Prophecie whereunto yee doe well that ye take heede, as vnto a *light* that ſhineth in a dark place, vntill the *day dawne*, and the *day ſtarre* ariſe in your hearts, 2. Pet. 1. 19.

I am the roote, and the offſpring of *Dauid* (ſaith Chriſt) and I am the *bright morning Starre*, Reuel. 22. 16.

Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall giue thee *light*, Epheſ. 5. 14.

It is now time to *awake out of ſleepe*, for now our ſaluation is nearer

nearer then when we beleeued, Rom. 13. 11.

The night is paſt, the *day* is at hand, therfore caſt off the works of darkeneſſe, and put on the *armor of light*, Ver. 12.

See that ye walke circumſpectly, redeeming the time, becauſe the dayes are euill, Epheſ. 5. 15.

Walke honeſtly as in the *day*, not in rioting, and drunkenneſſe, not in chambering, and wantonneſſe, not in ſtrife and enuying, but put on the Lord Ieſus, and make no prouiſion for the fleſh, to fulfill the luſts thereof, Rom. 13. 13. 14.

A Hymne for the Morning.

O Lord thou art my God, *early* will I ſeeke thee, Pſal. 63. 1.

I will ſing aloud of thy power and mercy in the morning, Pſal.59.16.

My tongue ſhall ſpeake of thy righteouſneſſe, and thy praiſe all the *day* long, Pſal.35.28.

I layd me downe, and ſlept, for thou Lord ſuſtaineſt me, Pſal.3.5.

I haue dwelt in the ſecret place of the moſt High, and abode vnder the ſhadow of the Almighty, Pſal.91.1.

4. He ſhall couer me with his feathers, and vnder his wings will I truſt; his faithfulneſſe and truth ſhall be my ſhield and buckler, Verſe 4.

Lord ariſe and lift vp the *light* of thy countenance vpon me, Pſal.4.6.

Teach me to number my *daies*, that I may apply my heart vnto wiſedome, Pſal.90.12.

Inſtruct me in the way which I ſhall goe, and guide me with thine

thine eye, Pſal. 32. 8.

Teach me thy way O Lord, and I will walke in thy truth; O knit my heart to thee, that I may feare thy Name. Pſalme 86. 11.

Hold vp my goings in thy path, that my footſteps ſlip not, Pſal 17. 5.

O ſatisfie me earlie with thy mercy, and that ſoone, that I may reioyce, and be glad all my daies. Pſal. 90, 14.

Let the beauty of the Lord my God be vpon me; eſtabliſh thou the work of my hands vpon me; ô proſper thou my handy work, Pſal. 90. 17.

A Prayer for the Morning.

GRatious Father, *rich in mercy to all* thy children that call vpon thee, accept I beſeech thee this *my morning Sacrifice of praiſe and thankeſgi-*

ning, which with a willing heart, & deuoted affection I offer vnto thee in confidence of thy Sonnes infinite merits, & acknowledgement of thine euerlasting loue, and those inestimable benefits which by him, and for him, and with him thou conferredst vpon mee, and all thine Elect in him. *How deare are the thoughts of thy mercies vnto me, how great is the summe of them?* Who can value the pretious *Pearle* of thy Word, & treasures of thy grace? who can raise his thoughts, and desires to the *high price of* our *calling*, an *incorruptible crowne of glory layed vp for vs in heauen?* Lord fill me with thy grace, that I may abound in thankesgiuing, & praises for it. Enlarge my heart with thy loue, that I may in some sort *comprehend with all Saints, the measure* of thine infinite mercy and goodnesse *manifested* to mee *in the face of Iesus Christ*, and abundantly testified by *writing*

ting my name in the booke of life before I was; and *engrauing* me *as a ſignet* with thine own image at my creation; and when I had defaced, and in a manner quite razed it out, by renewing it in me againe; and *redeeming* mee that had *ſould* my ſelfe as a bondſlaue *vnder ſinne*, and death, *not with corruptible things*, as gold, *ſiluer, or pretious ſtones*, but with the inualuable and incorruptible *blond of thine onely begotten Sonne, who gaue his life* for my *ranſome*, and by his ſuffering, and death hath purchaſed for me a *crowne of life*. To whom therefore, with thee, and thy ſpirit which *ſealeth all* thy mercies vnto mee, and *me vnto the day of redemption*, be aſcribed the whole glory of my creation, redemption, ſanctification, and ſaluation. For *vnto me nothing belongeth but ſhame, and confuſion*, who in ſtead of embracing thy mercie, and anſwering thy loue, prouoke thy iuſtice and

and incenſe thy wrath, & *griene thy ſpirit*, and *deſpight* thy grace, & as much as in me lyeth, *crucifie againe to my ſelfe the Lord of life*, and *trample the blood of the New Teſtament vnder foot*. Such is my peruerſe nature, and vngratious diſpoſition, that the better thou art to me, the worſe I proue to thee. *What couldſt thou haue done vnto mee that thou haſt not done?* Thou haſt *planted* me in a fruitfull country; thou haſt *fenced* me with thy prouidence; *watered* me with the *former & latter raine* of thy Word, pruned mee with milde, & ſeaſonable afflictions; & thou caſteſt continually the hot and bright beames of thy fauour vpon me; *and thou lookeſt for grapes, but behold nothing but wild grapes. What remaineth* therefore but that thou ſhouldeſt *roote me out* of thy Vineyard, and plant another in my place that might *bring forth better fruit?* How then can *mine eyes but guſh out with*

with riuers of waters for mine owne ſinnes, together with the ſinnes of this Nation. For doth not the land euen *groane vnder the heauie burthen* of our tranſgreſſions? Haue not our infectious ſinnes long agoe deſerued an infectious diſeaſe, and our *rebellions againſt thee*, the ſword; and our *barrenneſſe in good workes*, a dearth; and our want of penitent, and compaſſionate teares, a drougth; and our ouerflowing luxury, a *deluge*; and our burning luſts, *fire from heauen*; and our *loathing the Manna* of our ſoule, a famine of the Word? Notwithſtanding thy mercy triumpheth ouer iuſtice, and contrary to mine and all our deſerts, and *aboue hope* of any of vs, thou ſendeſt bleſſing for curſes, peace for trouble; plenty for want; *beauty for aſhes*; and *the oyle of gladneſſe for the ſpirit of heauineſſe. Who is a God like vnto thee,*

thee, that pardoneth iniquitie, and paſſeth by the tranſgreſſion of the remnant of his heritage? who conſidereſt not the euill that we do, but the goodnes which thou art. This laſt night paſt for the ſinnes of the former day, thou mighteſt moſt iuſtly haue taken mee away in the darke, and *caſt* me *into vtter darkeneſſe*. But thou *coueredſt my ſinnes*, and *hiddeſt mee ſafe vnder the ſhaddow of thy wings*, and I haue taken quiet, and comfortable reſt; and with ioy and chearefulnes, I *behold the day ſpring from on high come to viſit me*. *Lord* let not theſe thy mercies, becauſe they are ordinarie, diminiſh, but rather becauſe they are continuall, increaſe my thankfull duties, and religious obſequies vnto thee. As thou heapeſt *bleſſing* vpon *bleſſing*, ſo ſtill adde *grace* to *grace*, that thy goodneſſe continued to me, may make me continually better. And ſith now thou haſt giuen me a day more

to

to my life, grant that I may giue, and consecrate it to thee, by spending it wholly in thy seruice, and the necessarie duties of my calling. Which that I may more chearefully performe, *open thy hand* to fill me with all those good things I need; and *stretch out thine arme* to *turne from me all the euils* I feare. Aboue all things keepe mee from the *vnprofitable workes of darkenesse*, that my sins turne not *day* into *night*, sith thy goodnesse hath turned *night* into *day*. *Awake* my soule from carnall security, as thou hast my body from sleepe, that I may *stand vp from the dead, & Christ may giue me light, to walke honestly*, vprightly and *circumspectly*; *as becommeth the child of the day*. And that I be not ashamed to walke naked in the light, put vpon me the true *wedding garment*, & couer me with the *robes of thy Sons righteousnesse*. And as the *light of the Sunne shineth* before mee, so grant

grant that my *light may ſhine before men, that they may ſee my good workes, and glorifie thee my heauenly Father.* And becauſe *thou art the light which enlightneth euery man that commeth into the world,* caſt I beſeech thee the bright beames of thy fauour vpon thy whole Church: Propagate thy Goſpell through the whole world, and by the preaching of thy Word, *adde thoſe daily to the Church that ſhall be ſaued. Say to the North giue, and to the South Reſtore,* and ſpeedily *accompliſh the number of thine Elect, and ſo Come Lord Ieſu, come quickely.* More particularly I pray thee for the proſperous, and flouriſhing eſtate of the Churches of great *Brittaine,* and *Ireland.* Crowne the Kings Maieſty with all royall graces befitting his high calling. *Eſtabliſh his Throne* that he may aduance thy *kingdome.* Bleſſe our Queene, that ſhee may be a *nurſing Mother to thy Spouſe.*

Bleſſe

Bleſſe the hopefull Prince *Charles* and the Lady *Mary*. Bleſſe alſo the Prince & Princeſſe Palatine, and all their royall Iſſue, that in their ſtocke *the roote of Ieſſe* may *ſpring* vp *and flouriſh* ouer the whole earth. Bleſſe the Nobles, and Peeres of this Realme, that they may maintaine thine Honour, and ſupport thy Goſpell. Bleſſe the Biſhops, and Miniſters, that they may preſerue thy worſhip, and carefully *feede thy flocke*. Bleſſe the Iudges, and Magiſtrates, that they may *execute thy iudgements* & keepe thy peace. Bleſſe the Captaines and Souldiers, that they may *fight thy warres*, and defend thy Church. Finally, bleſſe all thy people, that they may obey thy Goſpell, and enlarge thy Kingdome. And giue me grace *in this my day* to learne, and follow the *things that belong to my peace*; to accept the ſaluation now offered vnto me, and *bring forth fruits worthy of amend-*

amendment of life. So be it, deare *Father* for the merits and Passion of thy *Sonne*, by the powerfull operation of the *Holy Ghost* with whose assistance I summe vp all my requests, and render them vnto thee in that forme of Prayer which thy Son hath taught mee, saying: Our Father which art in heauen, &c.

The close out of Scripture.

THe Lord blesse me, and keepe mee: The Lord make his face shine vpon me, & bee gratious vnto me. The Lord lift vp his countenance vpon me, and giue me peace. Num. 6. 26.

The Admonition for the Euening.

IF any man walke in the *day* he stumbleth not, because hee seeth the light of this world, Ioh. 11. 9.

But if a man walke in the *night* he

he *ſtumbleth*, becauſe there is *no light* in him, Ver. 10.

Walke while yee haue the light, leaſt *darkeneſſe* come vpon you; for he that walketh in *darkneſſe* knoweth not whither hee goeth, Iob 12.35.

While ye haue the light beleeue in the light, that ye may be the children of the light, Ver. 36.

Worke while it is day; the *night* commeth when no man can worke, Ioh. 9.4.

This is the condemnation, that light is come into the world, and men loued *darkeneſſe* rather then light, becauſe their deeds were euill, Ioh. 3.19.

For euery one that doth euill *hateth the light; neither commeth to the light* leaſt his deeds ſhould be reproued, Ver. 20.

He that hateth his brother is in *darkeneſſe*, & walketh in *darkneſſe*, and knoweth not whither he goeth, becauſe *darkeneſſe* hath *blinded* his eyes, 1. Ioh. 2.11.

Let

Let not the *Sun goe downe* vpon thy wrath, Ephes. 4.26.

And haue no fellowship with the vnfruitfull workes of *darkenesse*, but reproue them rather, Ephes. 5. 11.

For it is a shame euen to speak of those things which are done of them in *secret*, Vers. 12.

Ye are all the children of light and the children of the day; ye are not of the *night*, nor of *darkenesse*, 1. Thess. 5. 5.

Therefore *sleepe not* (in sinne, and carnall security,) as doe others, but let vs watch and be sober, Vers. 6.

Watch yee, for ye know not when the Master of the house commeth, at euen, or at *midnight*, or at the Cock-crowing or in the morning, lest comming suddenly hee finde you *sleeping*, Mark. 13. 35.

A Hymne for the Euening.

IT is a good thing to giue thankes vnto the Lord, *and to sing praises vnto thy Name, O thou most high, Psal.92.1.*

To shew forth thy louing kindnesse in the morning, and thy faithfulnesse euery night, *ver.2.*

For day vnto day vttereth speech, and night *vnto* night *sheweth knowledge, Psal.19.2.*

Let the Saints be ioyfull in glory, let them sing alowd vpon their beds, *Psal 149.5.*

Behold hee that keepeth Israell *shall neuer* slumber *nor* sleepe, *Psal.121.4.*

The Lord is my keeper, the Lord is my shade *on my right hand, verse 5.*

The Sun shall not smite mee by day, nor the Moone by night, vers.6

The Lord shall preserue me from all euill; he shall preserue my soule, verse 7.

I will lay mee downe *in peace, and* take my rest, *for thou Lord makeſt me dwell in ſafety, Pſal.*4.8

Lighten mine eyes that I ſleepe *not the* ſleepe *of Death, Pſ.*13.3.

*With thee is the fountaine of life; In thy light ſhall I ſee light, Pſal.*36.9.

Thou wilt light my candle, *and wilt make my* darkeneſſe *to bee light, Pſal.*18.28.

A Prayer for the Euening.

GLorious *Creatour*, eternall, infinite, and incomprehenſible *God*, whoſe face *obſcureth* the *Sun*, and darkeneth the *Moone*, and *ſhaddoweth* the *Starrs*, & dazeleth the eyes of the Cherubins, to whom the light it ſelfe (if it be compared) is but a *darke ſhadden*, and the *darkeneſſe is no darkeneſſe, but the darkeneſſe and light to thee are both alike*. Enlighten the *darkeneſſe* of mine vnderſtanding that I wander not

in the night of errour, and ignorance; but continually *walke*, as becommeth the *child of the day*, in the light of thy truth, and the *waies of thy Commandements*. And though the Sunne hath withdrawne his comfortable light from my bodily eyes, yet let the *light of thy countenance*, and the bright beames of thy fauour ſtill *ſhine* vpon my ſoule in the middeſt of thickeſt *darkeneſſe*, & the *ſhadow of death*. Saue me ô *Father of lights* from the *power of darkeneſſe*. Receiue me into thy gracious tuition, and giue thine *holy Angels charge* to pitch their tents about me, that being ſecured on euery ſide from all dangers, and feare, I may quietly reſt in thee *in whom I liue, and mone*. And whileſt my bodily ſenſes are ſurprized with ſleepe, keepe my ſoule ſtill *awake*, that I may be alwaies ready to *meete the Bridegroome with my lampe in my hand*. Let the *laſt trumpe* ſound ſhrill in mine

mine eares to driue away from me the ſpirit of *ſlumber*, and carnall ſecurity. O thou the *keeper of* thine *Iſrael*, *who doſt neuer ſlumber nor ſleepe*, watch ouer me this night. Behold, *into thy hands I commend* my ſoule and body, and all things elſe wherewith thou haſt bleſſed me, being aſſured that the thing cannot periſh, which thou vouchſafeſt to take into thy cuſtodie. Grant me I beſeech thee, ſafe, quiet, and comfortable reſt, voide of cares and feares, free from diſtempers and diſeaſes, as alſo all dangers, dreames, fancies, pollutions, and temptations. And make it I pray thee as profitable to my ſoule, as it is neceſſary to my body, that it may not onely refreſh, and ſtrengthen my body to the better performance of my dayly labours and trauels in my calling, but alſo ſettle and quiet my ſoule in the remembrance, and continuall expectation of

that

that ſweet repoſe, and bleſſed *reſt* which they enioy *that die in thee.* Let my *ſleepe* put mee in mind of my *death*, my *bed* of my *graue*, my *lying downe* of my *buriall*, my *vncloathing* of *putting off* this *tabernacle of fleſh*, my *riſing* againe of my *reſurrection*, my *apparelling*, of *putting on the Lord Ieſus.* Like as the *night* couereth and hideth all things from the eyes of men: ſo let thy mercy couer and hide my ſinnes, that they neuer come to light, either to confound me in this life, or condemne me in the life to come. Finally, as it is the nature of *ſleepe* to tye the outward ſences, and make faſt, and ſhut vp the *organs* of my body: ſo let thy grace reſtraine my inward ſences, and barre vp all the paſſages of my ſoule, that the *diuell* may finde no place to enter into me. Cloſe vp the *eyes* of my minde, that they *behold no vanity*: *ſtop my eares* that they heare not follie,

and my ſpirituall ſmell that it let not in the *ſauour of death*. *Set a watch before my mouth*, and ſeale vp the cloſet of my heart, that nothing *enter into* the one, *or goe out at* the other, that may *defile me*. Thus keepe me and guard me from my bodily and ghoſtly enemies this night, and as long as I abide in the darke priſon of my body; and when thou deliuereſt me out of it by *death*, make mee *partaker* of the *glorious inheritance* of thy *Saints in light* in the heauenly Ieruſalem, which *needeth neither Sunne, nor Moone, nor ſtarres to ſhine in it, for the glory of God enlightneth it, and the Lambe is the light thereof*. To whom with the euerlaſting Father, and moſt ſacred and bleſſed Spirit bee rendred thankes, and praiſe now and euer, *Amen*.

The

The close out of Scripture.

REmember mee ô Lord with the favour thou beares thy people, ô visit me with thy salvation, that I may see the felicitie of thy chosen, and reioyce in the gladnesse of thy people, and glory with thine inheritance, Psal. 106.4.

THE CHRISTIAN *Sabbath* or *Lords dayes* Deuotion.

Thou who intendeſt to ſanctifie the *Chriſtian Sabbath* to thy *Creator* and *Redeemer*, muſt aduiſedly conſider, that the fourth Commandement which enioyneth this dutie, with a ſpeciall *Memento*,

hath in it ſome what

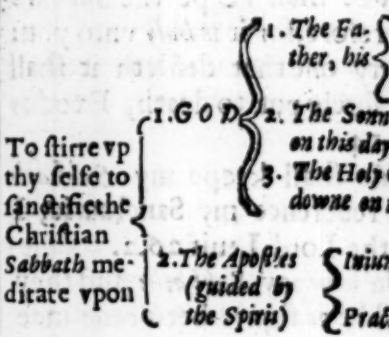
- 1. *Ceremoniall*, not now in force, as
  - 1. *Keeping the preciſe ſeauenth day on which* God *reſted.*
  - 2. *The ſtrict reſt according to the rigour of the letter*
  - 3. *The legall manner of* hallowing *it by* ſacrifices *and* ceremonies.
- 2. *Morall*, now and for euer in force, as
  - 1. *The dedicating of a certaine day to the true and eſſentiall worſhip of* God.
  - 2. *The keeping holy of a* ſeauenth *day: i.e. one at the leaſt in ſeauen.*
  - 3. *The hallowing that day of the ſeauen Which* God appointeth, that was
    - *Vnder the Law, the ſeauenth frõ the Creation.*
    - *Vnder grace, now the* firſt day of the weeke.

See the enſuing Admonition.

THE

THE ADMONITION
for the Sabbath.

THE ANALYSIS.



For the hallowing the Christian Sabbath.

2. *Grounds in the Law.*

REmember the *Sabbath* day to keepe it *holy*: sixe dayes shalt thou labour, &c. Exodus 20.8.

Vee shall keepe the *Sabbath* therefore, for it is *holy* vnto you: Euery one that defileth it shall bee surely put to death, Exodus 31.14.

Precepts.

Ye shall keepe my *Sabbath* and reuerence my Sanctuarie, I am the Lord, Leuit. 26.2.

Hallow my *Sabbaths*, and they shall be as signes betweene mee and you, that yee may know that I am the Lord your *God*, Ezek. 20.20.

Promises.

Blessed is the man that keepeth the *Sabbath* from polluting, and keepeth his hands from doing any euill, Isaiah 56. 2.

If thou turne away thy foote from

from the *Sabbath* from doing thy pleaſure on my Holy-day, and call the *Sabbath* a delight, the holy of the *Lord*, honorable, and ſhalt honour him, nor doing thine owne waies, nor finding thine owne pleaſure, not ſpeaking thine owne words, Iſa. 58.13.

Then ſhalt thou delight thy ſelfe in the *Lord*, and I will cauſe thee to *ride vpon* the high places of the earth, and feede thee with the heritage of *Iacob* thy father; for the mouth of the Lord hath ſpoken it, Ver. 13.

2. *Ground. in the Goſpell. Chriſts reſurrection on this day.*

When the *firſt day of the weeke* began, *Mary Magdalen*, and the other *Marie* came to the Sepulcher, Matth. 28.1. Marke 16.1. Iohn 20.1.

And behold there was a great Earth-quake, for the *Angell* of the Lord deſcended from heauen, and rolled backe the ſtone from the doore, and ſate vpon it, Matth. 28.2.

And the Angell answered and said to the women, feare yee not, for I know that yee seeke Iesus that was crucified, Matth. 28.5.

Hee is not heere, for hee is risen, Verse 6.

And when the day of *Pentecost* was come, they were all with one accord in one place, Acts 2.1.

The spirits comming downe on this day.

And suddenly there came a sound from Heauen, as of a rushing mighty wind, and it filled all the house where they were sitting, Ver. 2.

And they were all filled with the *Holy Ghost*, and beganne to speake with other tongues, as the Spirit gaue them vtterance, Ver. 4.

The Apostles iniunction.

Euery *first day of the weeke*, let euery one lay-aside as *God* hath prospered him. &c. 1. Corinth. 16.2.

Practise.

And the *first day of the weeke* the Disciples being met together

to

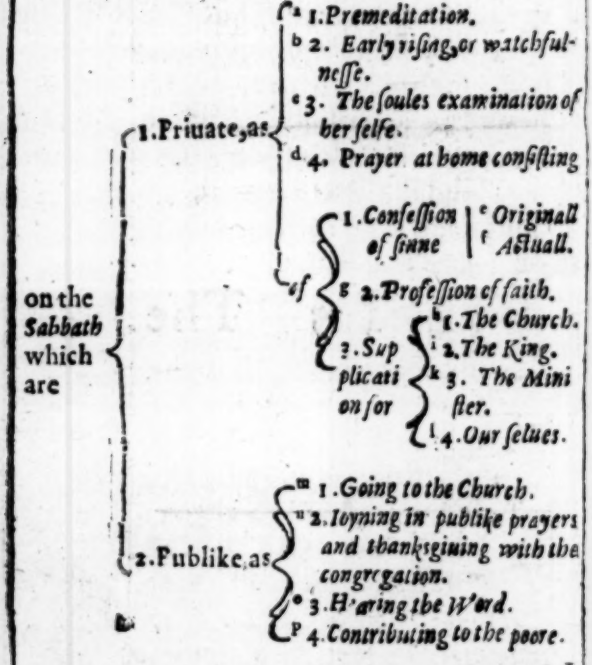
to *breake bread, Paul preached* vnto them, Act.20.7.

And I was in the ſpirit on the *Lords day*, and heard behind me a great voyce, as it had beene of a Trumpet, Reu.1.10.

I 5 The

THE MORNING HYMNE for the *Sabbath*, or the Lords day:

Wherein the deuout ſoule expreſſeth her performance (at leaſt in deſire) of all holy duties requiſite.



[a] I haue *thought* vpon thy Name in the night ſeaſon, and haue kept thy Law, Pſal. 119.55.

[b] *Early in the Morning* doe I cry vnto thee, for in thy word is my truſt, Ver. 147.

[c] *I called mine owne waies to remembrance*, and turned my feete to thy teſtimonies, Ver. 59.

[d] I will make my *ſupplication* in thy preſence with my whole heart; be mercifull vnto me according to thy word, Ver. 58.

[e] Behold I was borne in iniquitie, and in ſin hath my mother conceiued me, Pſal. 51.3.

[f] Who can tell how oft hee offendeth? O cleanſe thou mee from my ſecret faults, Pſa. 19.12.

[g] I ſaid I will confeſſe my ſin, and ſo thou forgaueſt the wickedneſſe of my ſinne, Pſal. 32.5.

[h] O be fauourable and gracious vnto *Sion*, build thou the walls of *Ieruſalem*, Pſal. 51.18.

Thou ſhalt ariſe, O *Lord*, and haue mercy vpon *Sion*, for it is time

time that thou haue mercy vpon her, yea, the time is come, Psal. 102.13.

For why, thy seruants thinke vpon her stones, and it grieueth them to see her in the dust, V.14.

[i] Giue the *King* thy iudgements, O *Lord*, and thy righteousnesse to the *Kings sonne*, Psal. 72.1.

Then shall he iudge the people according vnto right, and defend the poore, Ver.2.

Hee shall keepe the simple by the right, and punish the wrong doer, Ver.4.

[k] Let the *Priests* bee cloathed with righteousnesse, and let thy *Saints* sing with ioyfulnesse, Psal. 132.9.

[l] O send out thy light and thy truth, that they may leade *mee*, and bring *me* to thy *holy hill*, and to thy dwelling, Psal.43.3.

[m] I was glad when they sayd vnto me, Let vs go into the *house of the Lord*, Psal.122.1.

Open

Open me the *gates of righteouſneſſe*, that I may *go in*, and giue thankes to the Lord, Pſ. 118, 19.

n O magnifie the *Lord our God*, and let vs fall downe before his footſtoole, for he is holy, Pſal. 99.5.

o The *Lord* gaue the word; great was the company of the Preachers, Pſal. 68.11.

I will *hearken* what the Lord *God* will ſay concerning me, for he ſhall ſpeake peace vnto his people, and to his Saints that they turne not againe, Pſal. 85.8.

For his ſaluation is nigh them that feare him, that glory may dwell in our land, Ver. 9.

p O my ſoule, thou haſt ſayd vnto the *Lord*, Thou art my *God*, my *goods are nothing* vnto thee, Pſal. 16.2.

All my delight is vpon the *Saints*, and ſuch as excell in vertue, Ver. 3.

An *offering* of a free heart will I giue thee, and praiſe thy Name, becauſe

becauſe it is ſo comfortable, Pſal. 54.6.

A Prayer for the Sabbath Morning.

BLeſſed *Creator, and Author, & finiſher* of the *ſaluation* of mankind; who in memorie of thy glorious reſt from both thy noble workes haſt bleſſed and ſanctified a day of *holy reſt* vnto thy ſelfe, *ſanctifie* me for it, that laying aſide my accuſtomed buſineſſe, and *ſequeſtring* my thoughts from all worldly cares, I may *keepe* it, & my ſelfe *holy* to thee, by dedicating it and deuoting my ſelfe wholly to thy peculiar worſhip, and immediate ſeruice, and to the end that this my religious ſeruice may be more acceptable to thee, *quicken me with thy ſpirit*, that I may performe it with all alacrity and chearefulneſſe, and may make thy Sabbath my delight. *Touch*

my

my heart and *tongue with a coale from thine Altar*, that from the ſweete incenſe of my meditations, hymnes, prayers, & thankeſgiuing thou mayſt *ſmell a ſauour* of *reſt*. O holy *Lord God of Sabbath*, *ſanctifie thy reſt vnto mee*, and let thy Spirit *reſt* in me, that I may find reſt to my ſoule from all temptations, troubles, and feares, and may *reſt* from my owne workes, which are painefull and ſinfull trauels, and may employ this day all the powers and faculties of my ſoule and body in doing and conſidering thy workes, in adoring thy Maieſty, & admiring thy wiſdome, & acknowledging thy power, and embracing thy loue, and magnifying thy goodneſſe, and reioycing in thy mercies, and *trembling at thy Iudgements*: In *viſiting thy* holy *Temple*, and *praiſing* thee *with thy Saints*, and *offering* vp the *calues of my lips*: In diligently reading thy *Scriptures*,

tures, attentiuely *hearing thy Word*, reuerently celebrating thy *mysteries*, charitably relieuing thy *members*, and zealously practising all holy duties both publike & priuate. O let me this whole day *walke with thee as Enoch did*, and *talke* with thee as *Moses* did, and *seeke thy face* as *Dauid* did: And grant that *beholding* thine image in thine holy word, as in a cleare and cristall *mirrour*, I may be *changed into the same Image euen from glory to glory*. Let this *Sabbath* put me in minde of thy *rest* from *thy* workes, and assure me thereby of an euerlasting *Sabbath* in heauen from my workes. Into which *rest* that I may enter, stirre vp good desires in me; raise my thoughts and affections *to the things* that *are aboue*. *Renew* mee *according to the Image of thy sonne*, and frame my life to a *heauenly conuersation*. *Enlighten my* vnderstanding, *sanctifie* my will, moderate

rate my desires, gouerne my affections, *mortifie my fleshly members*, and destroy *the man of sinne* in me, and *deliuer me from this body of death.* Worke in mee a feare of thy power, and loue of thy goodnesse, and zeale of thy glory, and thirst of thy grace, and an earnest desire, & constant resolution (as much as in me lyeth) to approue my selfe to thee in all things, and frame all my actions to the rule of thy Word. Heare me, I beseech thee for thy Church, and thy Church for mee, and Christ for vs all, saying.

The close out of Scripture.

Righteous Father keepe them from euill, sanctifie them with thy truth, thy Word is truth. The glory which thou hast giuen me, giue them that they may be one, as thou and I are one. So be it, heauenly Father

Ioh. 17. ver. 15. 17 22.

Father for thy Sonnes sake, by the grace of thy holy Spirit: To whom bee all honour, prayse, glory, and thanksgiuing from euerlasting to euerlasting, *Amen.*

AN

AN ADMONITION
for the Sabbath Euening.

THE ANALYSIS.

The fittest subiect of contemplation on the *Sabbath*, is the meditation on the eternal *Sabbath* in heauē, of which the *Sabbath* on earth is a type. Consider it two wayes.

Priuatiuely there is
- No sinne.
- No tempter or temptation.
- No thraldome or seruitude.
- No labour or toyle.
- No sorrow or griefe.
- No paine or torment.
- No night or darkenesse.
- No death.
- No curse.
- No feare.

Positiuely there are
- Euerlasting habitations.
- Indefeizable estates of inheritance.
- Royall honours and dignities.
- Inualuable wealth and riches.
- vnspeakeable ioyes and pleasures in the
  - Sight and fruition of God.
  - Society with Christ.
  - Companie with all Saints and Angels
  - Glorification of our bodies.
  - Perfection of our soules.
  - in
    - Knowledge.
    - Righteousnesse.
    - Loue & vnion with God.

THE

THE TEXT.

In heauen no sinne.

WE looke for a new heauen and a new earth according to his promises in which dwelleth *righteousnesse*, 2. Pet. 3. 13.

The Dragon fought with his Angels, Reu. 12. 7.

No tempter

But they *preuailed not*, neither was their place found any *more in heauen*, Ver. 8.

And the Dragon that old *Serpent* called the *Diuell*, and *Sathan* was *cast out, &c.* Ver. 9.

Reioyce yee heauens, and yee that dwell in them, Ver. 12.

No thraldome.

The creature shall be deliuered from the *bondage* of corruption into the glorious liberty of the sonnes of *God*, Rom. 8. 21.

No labour.

There remaineth a *rest* for the people of *God*, Heb. 4. 9.

Blessed are the dead that dye in the *Lord*, for they *rest* from their labours, Reu. 14. 13.

God

God shall wipe away *all teares* from their eyes, Reu. 7. 17. — *No sorrow.*

They shall *hunger no more*, nor *thirst* no more, neither shall the *Sun light* on them, nor *any heat*, Reu. 7. 16. — *No paine.*

And there shall bee *no night* there, and they shall neede no *candle*, nor the light of the Sunne, for the Lord *GOD* giueth them light, &c. Reuel. 22. 5. — *No night.*

There shall be no more *death*, neither *sorrow* nor *crying*, neither shall there bee any more *paine*, for the first things are passed, Reu. 21. 4. — *No death.*

And there shall bee no more *curse*, but the Throne of *God* and of the Lambe shall bee in it, Reu. 22. 3. — *No curse.*

Your ioy shall *no man take away from you*, Iohn 16. 22. — *No feare.*

Make you friends, of the Mammon of vnrighteousnesse, that — *There are euerlasting habitations.*

that when ye faile, they may receiue you into euerlasting habitations, Luk. 16.9.

For we know that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of *God*, an house not made with hands, but *eternall* in the heauens, 2. Cor. 5. 1.

Indefizable estate of inheritance.

An inheritance immortall, and vndefiled, that *fadeth not away*, reserued in heauen for you, 1. Pet. 1. 4.

They striue for a corruptible, but wee for an *incorruptible* crowne, 1. Cor. 9. 25.

When the chiefe Shepheard shall appeare, ye shall receiue an *incorruptible* Crowne of glory, 1. Pet. 5. 4.

Royall honours and dignities.

Take *inheritance* of the *kingdome* prepared for you, Mat. 25. 34.

It is your fathers pleasure to giue you the *kingdome*, Luk. 12. 32.

They shall *raigne* for euermore, Reu. 22. 5. And

And the building of the wall was of *Iasper*, and the City was pure *gold* like to cleare glasse, Reu. 21. 18.

Inualuable wealth and riches.

And the foundations of the walls were garnished with all manner of *pretious stones*, Verse 19.

And the gates were twelue *pearles*, Ver. 21.

The things which eye hath not seene, neither eare hath heard, neither can enter into mans heart to conceiue, are, which *God* hath prepared for them that loue him, 1. Cor. 2. 9.

Inspeakable ioyes and pleasures.

In thy presence is the *fulnesse of ioy*, and at thy right hand there are *pleasures* for euermore, Psal. 16. 11.

They shall be satisfied with the *fulnesse* of thy house, & thou shalt giue them drink out of the *riuer* of thy *pleasures*, Psal. 36. 8.

For with thee is the *well* of life, &c. Ver. 9.

I know that my Redeemer liueth,

ueth, and I ſhall ſee *God* in my fleſh, Iob 19.25,26.

In the ſight and fruitiō of God.

Now we ſee in a glaſſe darkely, but then wee ſhall *ſee face to face* 1. Cor. 13.12.

And they ſhall *ſee his face*, and his Name ſhall be in their foreheads, Reu. 22.4.

As for mee, I will *behold thy preſence* in righteouſneſſe; and when I awake vp after thy likeneſſe, I ſhall be *ſatisfied with it*, Pſal. 17.15.

Societie with Chriſt.

Father I will that they which thou haſt giuen me, may be *where I am*, that they may behold thy glory which thou haſt giuen me, Ioh. 17.24.

Theſe *follow* the *Lambe* whereſoeuer hee goeth, Reuelation 14.4.

Companie with Saints and Angels

Wee are come to the Mount *Sion*, and to the Citty of the liuing *God*, and to the celeſtiall *Ieruſalem*, and to the *companie* of innumerable Angels, Heb. 12. 22.

And

And to the Congregation of the firſt borne which are written in heauen, &c. Ver 23.

This corruptible ſhall put on *incorruption*, and this mortall ſhall put on *immortality*, 1. Cor. 15.53. *Glorification of the body.*

The glory of the earthly is one, and the glory of the heauenly is another, Ver. 40.

There is one *glory* of the Sun, and another of the Moone, and another *glory* of the Starre, for one ſtarre differeth from another ſtarre in *glory*, Ver 41.

So alſo is the reſurrection of the dead, &c. Ver 42.

He ſhall *change* our vile body, and make it *faſhioned* like vnto his glorious body, Phil. 3.21.

They that be wiſe ſhall *ſhine as* the firmament, and they that turne many to righteouſneſſe as the ſtarres for euer, Dan. 12.3. *Perfection of thy ſoule.*

Now I know but in part, but then *I ſhall know as I am knowne*, 1. Cor. 13.12. *In knowledge.*

We are come to the *congregation of the first-borne which are written in heauen*, and to *God* the Iudge of all, and the spirits of iust and *perfect men*, Heb. 12.23.

Righteousnesse.

When that which is *perfect* shall come, then that which is in part shall be abolished, 1. Cor. 13.10.

Loue.

Loue *doth neuer fall* away, though that prophesying be abolished, or that tongues cease, &c. Ver. 8.

Vnion with God.

I pray that they all *may be one*, as thou O Father, art in me and I in thee, euen that they *may be also one* in vs, &c. Ioh. 17.21.

An Hymne for the Sabbath Euening.

RETurne to thy rest O my soule, *for the* Lord *hath dealt graciously with thee, Psal.* 116.7.

In Gods Word will I reioyce; in the Lords *Word will I comfort me, Psal.* 56.10.

The

The words of the Lord are pure words, like as ſilver which from the earth is tried, and puriſied ſeuen times in the fire, Pſal.12.6.

Bleſſed are they that dwell in thine houſe, they will bee alway praiſing thee, Pſal.84.4.

They will goe from ſtrength to ſtrength, and to the God *of* Gods *appeareth euery one of them in* Sion, *Pſal.84.7.*

I will giue thankes to the Lord *in the Congregation from the ground of the heart, Pſal.68.26.*

Vnto thee, O God, I will pay my vowes, vnto thee will I giue thanks, Pſal.56.12.

Shew the light of thy countenance vpon thy ſeruant, and teach me thy Statutes, Pſal.119.135.

An Euening Prayer for the Sabbath.

HOly, holy, holy Lord God Almighty, which was, which art, and which art

to come, hallow my nature, that I may *hallow thy Name.* As thou impartest thy goodnesse to me whereby *I liue and moue* in thee: so I beseech thee communicate to me some measure of thy holines, that I may *liue and moue* to thee. Let thy spirit of grace possesse my body and soule, that the desires of my minde, and thoughts of my heart, and *words of my lips*, may be *holinesse vnto thee. Sanctifie* me that I may *glorifie thee.* And first with ioy and thankefulnesse I acknowledge it a speciall testimony of thy loue, that thou hast giuen me liberty and meanes to keepe a *holy Sabbath* vnto thee, to meet in thy House, to offer vp my ioynt-prayers and thankesgiuing with thy holy congregation, to confesse my sinne, to professe my faith, to lay open my wants, to cheere vp my selfe by singing the *sweet songs of Sion*, to heare thy sacred Word read and preached; whereby my faith hath beene

beene ſtrengthened in the myſteries of ſaluation, my hope eſtabliſhed in the promiſes of thy Goſpell, and my life ſet forward in a ſetled courſe of holineſſe and righteouſneſſe, whereby the *Kingdome* of ſinne and Satan is beate downe and deſtroyed, and the *Kingdome of Chriſt built vp* in mee. By this thy Word, the careleſſe ſinner is admoniſhed, the ignorant inſtructed, the preſumptuous terrified, and the penitent comforted, the power of ſinne is abated, the force of temptations weakened, the motions of the Spirit quickned, grace reuiued, and my Election aſſured by the infallible Markes, and tokens thereof ſet before mee in holy Scriptures. Bleſſed be thy Name for it, this day thy word hath *dwelt* with mee *richly in all wiſedome*. The *diſpenſer of thy myſteries* hath ſcattered many Doctrins like ſo many pearles among the people. *Lord* grant

Here thou mayeſt inſert the principall Doctrine which thou haſt heard from thy Paſtors mouth.

that with *Mary* I may *keepe these*, & all thy *sayings in mine heart*, & make vse of them in my life, and receiue comfort from them at my death. And here I would proceed to intreate at thy hands the continuance and increase of thy spirituall and temporall blessings vpon me, but my sins *lye at the doore* of my conscience and affright me. My *heart smites* me for my failings in the performance of the duties of thy Sabbath. My deuout Meditations haue bin *stifled in the wombe* that bare them: my prayers haue not beene without distractions, my hearing without wearisomenes, nor my almes-deedes without grudging. Pardon, deare Father, my want of preparation before I come to thine house, of intention and zeale at thy seruice, and want of Meditation and Application of those things w^ch^ I heard there, since I came thence. Bury I beseech thee these slips & all other

my

my ſins, eſpecially of this weeke and day, in the *night* of eternall obliuion. Eaſe me of the burden of them, that I may more ſecurely repoſe my body and ſoule vpon thy gratious protection, to take their naturall refreſhing by *ſleepe*, whereby I may be enabled and ſtrengthened to do thee better ſeruice the next day in *walking carefully*, diligently, conſcionably, and conſtantly in the *waies of thy commandements*, and the duties of my calling.

The cloſe out of Scripture.

Now the very God of peace ſanctifie me throughout, and I pray God that my whole ſpirit and ſoule, and body, may bee kept blameleſſe vnto the comming of the Lord Ieſus Chriſt, Amen. 1. Theſſ. 5. 23.

MVNDAYES DEVOtion, being the second day from the Creation.

The Father worketh.

The worke of Creation *on this day.*

AGaine God said, Let there bee a firmament in the midde ſt of the waters, and let it ſeparate the waters from the waters, Gen. 1. 6. Then God made the Firmament, and ſeparated the waters that were vnder the Firmament from the waters that were aboue the Firmament, and it was ſo; and God called the Firmament Heauen, verſe 7. So the Euening and the Morning were the ſecond day, verſe 8.

The

And I Worke.

THe worke of Redemption to be remembred on this day, is propheſied of Eſay 50.6. *I gaue my backe vnto the ſmiter, &c. and Pſal.2.2. The Kings of the earth ſtood vp, and the Rulers tooke counſell together againſt the Lord and againſt his Annoynted.* It is related in the Goſpell, *Matth.27.1,2. all the chiefe Prieſts and the Elders of the People tooke counſell againſt Ieſus to put him to death, verſ.30. and they ſpit vpon him, &c.*

For thine inſtruction meditate { *In the morning vpon the worke of Creation.* / *In the euening vpon the worke of Redemption.*

For thy comfort apply the { *Vſe of the one.* / *Benefit of the other.*

For thy correction reproue thy { *Abuſe of the one.* / *Vnthankefulneſſe for the other.*

Quicken { Thy thankſgiuing by the Hymne. / Thine obedience by the Admonition. / Thy Zeale and Deuotion by the prayer enſuing.

THE HYMNE.

HAue I not remembred *thee, in my* bed, *and thought vpon* thee when I was waking? *Pſal.* 63.6.

*Becauſe thou haſt beene my helper, therefore vnder the ſhaddow of thy wings will I reioyce, Ver.*7.

*My ſoule hangeth vpon thee, thy right hand hath vpholden mee, Ver.*8.

Saue me, O God, for the waters *are come in, euen to my ſoule, Pſal.* 69.1.

*I ſticke faſt in the deepe mire, where no ground is: I am come into deepe waters, ſo that the flouds runne ouer me, Ver.*2.

My miſdeeds preuaile againſt *me; O be thou merciſull vnto my ſinnes, Pſal.* 65.3.

Bleſſed is the man whom thou chooſeſt *and receiueſt vnto thee, hee ſhall dwell in thy* Courts, *and ſhall be ſatisfied with the pleaſures*

of

of thine Houſe, euen of thy holy Temple, Verſe 4.

Thou ſhalt ſhew vs wonderfull things in thy righteouſnes, O God *of our ſalvation, thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea. Ver. 5.*

Thou ſtilleſt the raging of the Sea, *and the* noyſe *of the* water, *and the madneſſe of the people, Ver. 7.*

They that dwell in the vttermoſt parts of the earth ſhall bee afraid of thy tokens, thou that makeſt the out-goings of the Morning *and* Euening *to praiſe thee, Verſe 8.*

Thou viſiteſt the earth and bleſſeſt it; thou makeſt it very plenteous, Verſe 9.

Thou watereſt *her furrowes, thou ſendeſt* raine *into the little Vallies thereof: thou makeſt it ſoft with the* drops of raine, *and bleſſeſt the increaſe of it, Verſ. 10.*

Thou

Thou crowneſt the yeares with thy goodneſſe, and thy clouds drop *fatneſſe, Verſe* 11.

They ſhall drop *upon the dwellings of the wilderneſſe, and the little hills ſhall reioyce on enery ſide, Verſe* 12.

Hee gathereth the waters *of the Sea* together, *and layeth vp the* deepe *as in a Treaſure-houſe, Pſal.* 33.7.

O praiſe the Lord of Heauen, *praiſe him in the height, Pſalme* 148.1.

Praiſe him all yee Heauens, *and yee* waters *that be* aboue the Heauens, *Verſ.* 4.

Praiſe the Lord vpon earth yee Dragons and all deepes, *Ver.* 7.

Fire and Haile, Snow and vapours, *winde and* ſtorme *fulfilling his Word, Ver* 8.

Sing vnto God *ô ye Kingdomes of the earth: ô ſing praiſes vnto the* Lord, *Pſal.* 68.32.

Which ſitteth in the Heauens *ouer all from the beginning: loe he doth*

doth send out his voyce; yea, and that a mighty voyce, Verse 33.

Ascribe yee power unto God: *his* worship *and strength are in the Clouds, Vers.* 34.

THE

The Admonition for Munday, being an Exhortation to humility or pouerty in Spirit, *whereunto our Sauiour aſcribeth the firſt* BEATITVDE.

THE ANALYSIS.

The ſpecial motiues to humilitie ſet downe in the Scriptures; are

1. *God's* infinite Maieſtie, purity, perfection.
2. Mans vileneſſe, ſinfulneſſe, wretchedneſſe, wants; of which before: See the Preparation to prayer.
3. Diuine Precepts.
4. Holy patternes of this vertue in
   - God the Father.
   - Chriſt.
   - The Saints vnder the
     - Law.
     - Goſpell.
5. Gracious promiſes made to the humble, of
   1. Neareneſſe and ſociety with God.
   2. Sauing knowledge.
   3. Sanctifying graces.
   4. Honour and preferment in this world.
   5. Eternall bleſſednes in Heauen.

THE

THE TEXT.

TAke my *Yoake* vpon you, and learne of me, that I am meeke and *lowly in heart*, and you ſhall finde reſt to your ſoules, Matth. 11.29. *Diuine precepts.*

Vnleſſe yee become as one of theſe *little ones*, yee cannot enter into the Kingdome of GOD, Matth. 18.3.

Caſt downe your ſelues before the *Lord*, and he will lift you vp, Iames 4.10.

Decke your ſelues inwardly with *lowlineſſe* of minde, 1. Pet. 5.5.

Humble your ſelues *vnder* the mighty hand of *God*, that he may raiſe you in due time, Ver. 6.

Who is like to the Lord our *God* that hath his dwelling on high, and yet *humbleth himſelfe* to behold the things that are in heauen and in earth, Pſal. 113.5. *Holy examples.*

I am among you as hee that *mini-*

miniſtreth, Luk. 22. 27.

And *he* began to *waſh* his Diſciples *feet*, and to *wipe* them with the *towell* wherewith he was girded, Ioh. 13 5.

He emptied himſelfe, or made himſelfe of *no reputation*, Phil. 2. 7.

He humbled himſelfe, and became *obedient* to death, euen the death of the Croſſe, Phil. 2. 8.

I will ſpeake vnto the *Lord* who am but *duſt* and *aſhes*, Gen. 18. 27.

Abraham. *I am not worthy* of the *leaſt* of all thy mercies, and of all thy truth which thou haſt ſhewed to thy ſeruant, Gen. 32. 10.

Gedeon. And he ſaid, wherewith ſhall I ſaue Iſrael? Behold *my Father* is *poore* in Manaſſeth, and I am the *leaſt* in my Fathers houſe, Iudg. 6. 15.

Lord my heart is not haughtie nor mine eyes lofty, Pſal. 131. 1.

Dauid. And *Dauid* ſaid vnto *Saul*, *who am I*, and *what is my life*, and my *fathers*

fathers family in Israel that I shall be son in Law to a King, 1. Sam. 18.18.

And now, O Lord my *GOD*, thou hast made thy seruant King, instead of *Dauid* my Father; and I am but a *little child, I know not how* to go in and out, 1. King. 3.7. *Salomon.*

Notwithstanding, *Ezekiah humbled himselfe* for the pride of his heart, both he and the inhabitants of Ierusalem, so that the wrath of the Lord came not vpon them, 2. Cor. 32.26. *Ezekiah.*

Then *Iob* arose and rent his Mantle, and shaued his head, and *fell downe* vpon the ground and worshipped, Iob 1.20. *Iob.*

O Lord *God*, righteousnesse belongeth to thee, but to vs *confusion of face* as at this day, Dan. 9.7. *Daniell.*

He that commeth after me is *greater then I, whose shoe latchet I am not worthy to vnloose*, Matth. 3.11. *Iohn Baptist.*

When he was not farre from the

the house, the Centurion sent vnto him, saying; Master trouble not thy selfe, *I am not worthy that* thou shouldest come vnder the roofe of my house, Luk. 7.6.

The Centurion.

Peter.

When *Simon Peter* saw it, he *fell downe* on his knees, saying; *Goe from me Lord, for I am a sinfull man*, Luk. 5.8.

The Publican.

The Publican *standing afarre off would not lift vp* his eyes to heauen, but striking his breast sayd; Lord be mercifull to me *a sinner*, Luk. 18.13.

Paul.

I am the *least of all the Apostles, not worthy to be called an Apostle, &c.* 1. *Cor.* 15.9.

Iesus Christ came to saue sinners, whereof *I am chiefe*, 1. Tim. 1.15.

Promises to the humble of the fauour of God

I am the Rose of the field, and the Lilly of the *valleys*, Cant. 2.1.

I dwell in the high and holy place *with him* also that is of an *humble & cõtrite heart*, to reuiue the spirit of the humble, Is. 57.15

To that man will I looke, euen to

to him that is *poore*, and of a *contrite spirit*, and trembleth at my word, Isa. 66.2.

When pride commeth, then commeth shame: but with the *lowly* is *wisedome*, Pro. 11.2. — *Wisedome in the understanding & saving knowledge.*

Thou hast hid these things from the wise and prudent, and reuealed them vnto *babes*, Mat. 11.25.

He giueth *more grace*, wherefore he saith, *God resisteth the proud*, but *giueth grace to the humble*, Iam. 4.6. — *Sanctifying grace in the will.*

Before destruction the heart of man is haughty; but *before honour is humility*, Pro. 18.12.

He that *humbleth* himselfe shall be *exalted*, Luk. 14.11. — *Preferment in the World*

He *raiseth* the *poore* out of the *mire*, and *lifteth* the *needy* out of the *dunghill*, Psal. 113.7.

That he may *set him with Princes*, euen *with the Princes* of the people, Ver. 8.

Blessed are the *poore in spirit*, for *theirs is the kingdome of heauen*, Mat. 5.3. — *Blessednesse in the world to come.*

The

THE PRAYER FOR *Munday morning composed*

of { 1. Petitions ſutable to the worke of the day.
2. Motiues to Humilitie agreeable to the precedent exhortation.

The ſecond daies Deuotion.

FAther *Almighty, maker of heauen and earth,* who *createdſt the Euening and the Morning the ſecond day* as well as the firſt. Continue, I beſeech thee, vnto mee as well the comfortable *reſt of the Euening* to refreſh me after my labour and trauell, as the moſt needfull *light of the Morning* to mannage my affaires and buſineſſe. But eſpecially perpetuate vnto me the repoſe of a quiet conſcience, and the cleare *light* of the Goſpell; *to guide my feet into the way of peace.* This *light* conuinceth the errors of my vn-

vnderſtanding, the deprauation of my will, the diſorder of my affections, the impurity of my thoughts, the *vanity* of my *deſires the deceitfulneſſe of my heart*, and the wickedneſſe of all my waies. This *light* ſheweth mee what I was in my birth, ſlime and filthineſſe; what I am in my life, vanity and folly; and what I ſhall be in my death, ſtench and rottenneſſe. This *light* diſcouereth vnto me that *I haue nothing which I haue not receiued*; that *without Chriſt I can doe nothing*; *that in mee (that is in my fleſh) dwelleth no good*, that *I am not able of my ſelfe, as of my ſelfe, to thinke a good thought*: that I cannot deſire to thinke, or haue will to deſire; nor grace to will any good. My comforts are rare; my croſſes frequent; my pleaſures momentary; my paines permanent; my gifts ſmall; my wants and infirmities great; my helpes weake; my aſſaults ſtrong;

my

my good deedes few, and they tainted with imperfections, my ſins infinite. Let theſe conſiderations, O Lord, *humble* me in my ſelfe, that *Chriſt* may *raiſe* mee; *wound* me in my *ſelfe*, that *Chriſt* may *heale me*; *burden* me in my *ſelfe*, that *Chriſt* may *eaſe* me; make me moſt *vile* in mine owne eyes that I may be moſt *deare* & *pretious* in his. O Lord which as vpon this day createdſt the *clouds* to *raine* vpon the earth; *ſhowre* downe thy graces abundantly into my heart to *mollifie* it, that the *ſeede of thy Word may take deepe roote downward in humility*, and *ſpring vpward* in hope, and *ſpread abroad* by charity, & *fructifie* in all kinds of *good workes*. Lord, who this day *ſeparatedſt the waters from the waters, ſeparate*, I beſeech thee, & diſtinguiſh betweene the *water of teares which I ſhed* for my ſins, and thoſe others which I *ſhed* for worldly croſſes and calamities. Caſt away the one, and

put

Put the other *into thy bottle*. Lord who this day *madeſt the heauens* (or aire) without which I cannot liue naturally, no not for a moment; infuſe into my heart the *Spirit of grace*, without which ſpiritually I cannot breath in my prayers, nor ſigh, nor ſo much as moue any facultie or part of ſoule or body *vnto thee*. As oft as I *take in*, or *let out* the aire which I breath, let me receiue in grace from thee, and *breathe out* praiſe vnto thee, *Amen*.

The cloſe out of Scripture.

The grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the Holy Ghoſt, be with me, 2. *Cor*. 13. *vlt*.

The

The Euening's Deuotion for *Munday*.

THE HYMNE.

HEare mee, O Lord, *in the multitude of thy mercies; euen in the truth of thy saluation, Psal.*69.14.

Let not the water flouds drowne *mee* vp: *and let not the* pit shut her mouth *vpon mee, Verse* 16.

Thou diddest diuide the Sea *through thy power, and brakest the heads of the Dragons* in the waters, *Psal.*74.14.

Thou smotest the heads of Leuiathan *in peeces, and gauest him to bee meate for the people in the wildernesse, Verse* 15.

Thou broughtest out fountaines *and* waters *out of the head*

hard Rockes; thou driedſt vp mightie waters, *ver.16.*

Thou art the God *that doth* wonders, *and haſt declared thy power among the people, Pſalme* 77.14.

The waters *ſaw thee O* God, *the* waters *ſaw thee and were afraid, the depths alſo were troubled, ver.16.*

The clouds powred out water; *the* aire thundered, *& thine arrowes went abroad, ver.17.*

The voice of thy thunder *was heard round about; the* lightnings ſhone *vpon the ground; the earth was mooued, verſe* 18.

Thou bringeſt foorth Clouds *from the ends of the World, and ſendeſt forth* Lightnings *with the* raine, *bringing the* windes *out of thy* treaſures, *Pſal.*135.7.

The ſprings of water were ſeene, *and the foundations of the round World were diſcouered at thy chiding, O Lord; at the bla-*

ſting of the breath of thy diſpleaſure, Pſal. 18.15.

Thy way is in the Sea, *and thy pathes in the* great waters, *and thy footſteps are not knowne, Pſal.* 77.19.

THE

THE ADMONITION FOR *Munday's Euening, being an exhortation to meekenesse.*

THE ANALYSIS.

The speciall Arguments to perswade meeknes, set downe in Scripture, are drawne from

1. The causes
   - Impulsiue.
     1. Diuine precepts.
     2. Humane frailty.
   - Exemplary:
     - God the, Father. Sonne. Holy Ghost.
     - The Saints.
     - The creatures in which nature hath patern'd this vertue.

2. The effects
   1. Peace: With God. With men.
   2. Wealth.
   3. Wisedome and spirituall vnderstanding.
   4. Sanctifying graces, the fruits of the Spirit.
   5. Blessednesse.

THE TEXTS.

God commandeth meekeneſſe.

PVt them in mind to bee ſubiect to principalities and powers, Tit. 3. 1.

To ſpeake euill of no man, to be no brawlers, but *gentle*, ſhewing all *meekenes* to all men, ver. 2.

If any man bee ouertaken in a fault, ye which are ſpirituall *reſtore* ſuch a one in the ſpirit of *meekeneſſe*, Gal. 6. 1.

I beſeech you that yee walke worthy of the vocation wherewith yee are called, with *lowlines* and *meekeneſſe*, with long-ſuffering, *forbearing one another* in loue, Epheſ. 4. 2.

Put on therefore, as the Elect of *God*, holy and beloued, the bowels of mercy, kindnes, humbleneſſe of minde, *meekeneſſe*, long-ſuffering, Col. 3. 12.

Forbearing one another, *forgiuing* one another; if any man haue a quarrell againſt any, euen as Chriſt *forgaue* you, ſo alſo doe

doe *yee*, ver. 13.

But thou, O man of *God*, flie theſe things, and follow after righteouſneſſe, goodneſſe, faith, patience, *meekeneſſe*, 1. Tim. 6. 11.

Dearely beloued *auenge not your ſelues*, but rather *giue place vnto wrath*; For it is written, vengeance is mine, I will repay, ſaith the Lord, Rom. 12. 19.

Wherefore my beloued Brethren, let euery man be ſwift to heare, ſlow to ſpeake, and *ſlow to wrath*, Iam. 1. 19.

For the wrath of man worketh not the righteouſneſſe of *God*, verſe 20.

Look diligently, leaſt any man faile of the grace of God; leaſt any *roote of bitternes* ſpring vp and trouble you, and therby many be defiled, Heb. 12. 15.

Conſider thy ſelfe, *leaſt thou alſo* be *tempted*, Gal. 6. 1. *Our condition requires it.*

Let *him* among you that is *without ſinne*, *caſt* the firſt ſtone, Ioh. 8. 7.

Examples of meeknes' in God.

Hee ſhall haue iudgement without mercy that hath ſhewed *no mercy*; and mercy reioyceth againſt iudgement, Iam. 2.13.

God the Father.

And they heard the voyce of the *Lord* in the *coole of the day*, walking in the garden, &c. Gen. 3.8.

And after the earthquake there was a fire, but *God* was not in the fire, and after the fire a *ſtill ſmall voyce*, 1. King. 19.12. (in which voyce God was) verſe 13.

Neuertheleſſe, for thy great mercies ſake, thou diddeſt not vtterly conſume them, nor forſake them, for thou art a *gratious and mercifull God*, Nehem. 9.31.

God ſaid to *Ionah*, *Doeſt thou well* to be angry for thy *Gourd*? Ionah 4.9.

Thou haſt pitie on the *Gourd* for which thou haſt not laboured, which came in a night, and periſhed in a night, ver. 10.

And *ſhould not I ſpare* Niniueh that great *Citie*, wherein are more

more then ſixſcore thouſand perſons that cannot diſcern between their right hand and their left; and alſo much cattle, verſ 11.

Tell the daughter of *Sion, Behold the King* commeth vnto thee, *meeke*, Matth. 21.5. *The Sonne.*

He *ſhall not ſtriue nor cry*, neither ſhal any man heare his voice in the ſtreetes, Matth. 12.19.

A *bruiſed reede* ſhall hee not *breake*, nor *ſmoaking flaxe* ſhall he *not quench*, verſe 20.

I beſeech you by the *meekenes* and goodneſſe of *Chriſt*, 2. Cor. 10.1.

They ſaid, Lord wilt thou command that we call for fire from heauen, &c. Luk. 9.54.

But hee turned and rebuked them, and ſaid, yee know not of *what ſpirit yee are*, verſ. 55. *The Spirit.*

Loe the heauens were opened vnto him, and he ſaw the *Spirit deſcending like a Doue*, and lighning vpon him, Mat. 3.16.

Now *Moſes* was a very *meeke* *The Saints Moſes.*

man aboue all the men that were vpon the face of the earth, Num. 12.3.

Dauid. *Let him curſe*, ſeeing the Lord hath ſaid vnto him, Curſe *Dauid* who ſhall then ſay; wherefore haſt thou done ſo? 2.Sam.16.10.

My ſoule is euen as a weaned *child*, Pſal.131.2.

Ieremiah. But I was like a *Lambe*, or an Oxe that is brought to the ſlaughter; and I knew not that they had deuiſed deuices againſt me, Ier.11.19.

Ieſus ſaid, it is not meet to take the childrens bread, and caſt it to Dogs, Mat.15.27.

The woman of Canaan. And ſhee ſaid vnto him, Yes Lord; *yet the doggs* vnder the table eate of the childrens crums, verſe 28.

Saint Paul. But we were *gentle* among you; euen *as a nurſe* cheriſheth her children, 1.Theſſ.2.7.

Reſemblances in the creatures. Thy name is as an *oyntment* powred out, Cant.1.3.

The *ointment* which yee haue receiued

receiued of him abideth in you, 1. Ioh. 2.27.

I wil giue them *hearts* of *flesh*, Ezech. 11.19.

I send you as *Lambs* among wolues, Luk. 10.3.

Behold the *Lambe of God that taketh away the sinnes of the World* Ioh. 1.29.

Hee was led as a *sheepe* to the slaughter, and like a *Lambe* dumb before the shearer, so opened he not his mouth, Acts 8.32.

Be wise as *Serpents*, and innocent as *Doues*, Mat. 10.16.

Learne of me that I am *meeke*, & lowly in heart, & ye shall find *rest* vnto your soules, Mat. 11 29. *Meekenesse bringeth peace.*

The meeke shall *prosper* in the *earth*, and shall delight themselues in the *abundance of peace*, Psal. 37 11. *Wealth.*

The Lord *lifteth vp the meeke*, Psal. 147.6. *Honour.*

The *meeke* shall hee *guide in iudgement*, and the *meeke* will he *teach his way*, Psal. 25.9.

Wiſedome.

Who is a wiſe man and indued with knowledge among you, let him ſhew out of a good conuerſation his workes in *meekeneſſe of wiſedome*, Iam. 3. 13.

Receiue with *meekeneſſe* the word ingrafted in you, which is able to *ſaue your ſoules*, Iam. 1. 21.

The *wiſedome* which is from aboue, is firſt pure, then *peaceable*, Iam. 3. 17.

The fruits of the ſpirit.

And the *fruits* of righteouſneſſe are ſowne in *peace* of them them that *make peace*, Ver. 18.

Bleſſednesſe

Bleſſed are the *meeke*, for they ſhall *inherit the earth*, Matth. 5. 5.

THE

The Prayer for Munday, Euening.

Compoſed of
1. Petitions ſutable to the worke of the day.
2. Motiues to meekeneſſe, agreeable to the precedent exhortation.

O *Lambe of God which takeſt away the ſinnes of the world*, who as vpon this day wert appoynted to bee led *as a ſheepe to the ſlaughter, and as a Lambe before the Shearers*, who *gaueſt thy backe to the ſmiters, & thy cheekes to the nippers*, and thine armes to the binders, and *thy face to the ſpitters*; apply, I beſeech thee vnto mee theſe thy *meeke* ſufferings. Make that profitable to mee which thou enduredſt for mee. Let thy *bonds*, O *meeke* Redeemer,

deemer, ſet me *free*; let thy *ſilence pleade* for me, let thy *ſpittle cure my blindneſſe*, let thy *ſtripes heale me*, let thy *nakedneſſe cloath me*, and let thy *meekeneſſe* in all *diſcipline me*. If thou *who in the forme of God thoughteſt it no robbery to be equall with God, yet humbledſt thy ſelfe, and didſt become obedient to death, euen the death of the Croſſe*, ſhall not I *meekely* ſubmit my necke to thy *yoake*? If thou who art *God* didſt *empty thy ſelfe, and becameſt of no reputation*, ſhall I that am but a *worme* of the earth, fill my ſelfe, and *ſwell* with pride? If thou *ſuffereſt blowes*, ſhall not I an *affront*? If thou the beauty of Heauen endureſt *ſpitting* vpon, ſhall not I endure the *foame* of a *looſe tongue*? Shall I for a word of diſgrace venter my owne life and aſſault the life of my brother? Doe I value the life of my body and ſoule ſo low, that I will pawne it for a toy, a triſſle, a mocke, a Word?

Word? God forbid. Thy *Law*, O God, commandeth meekneſſe; thine example (my Lord Ieſus) perſwades *meekneſſe*; my *condition* requires *meekeneſſe*; my *frame* and tempter (after a ſort) teacheth me *meekneſſe*. Why haſt thou giuen me a ſoft *skinne*, but to patterne in my body this vertue of the minde? Why haſt thou giuen me a *tender heart*, but to receiue *deepe* the impreſſion of *compaſſionate* griefe? Why haſt thou giuen me *melting eyes* but to *weepe* for mine owne infirmities, and my brethrens calamities? Why am I brought into the world *diſarmed*, without any offenſiue Weapon, but to teach me that I ſhould not fight with, nor hurt any? Thou, O Lord, haſt created me a *Lambe*, ſhall I by rage and cruelty make my ſelfe a *Tyger*? Thou madeſt me as a ſoft *roſe of Sharon*, *and lilly of the Valley*, ſhall I turne my ſelfe into a *thorne* and *thiſtle*? know

I not that Anger disfigureth the body & much more the ſoule? It hurteth and endangereth others, much more my ſelfe. It is very offenſiue to man, much more to thee.' Wherefore I beſeech thee, let thy peace alwaies *rule in my heart*, and quell and ſubdue all my rebellious affections, eſpecially this of wrath, the moſt violent and impetuous of all the reſt. Weede out of my heart all accurſed *Thornes* and *Thiſtles*, that the *ſeedes of thy word* may *bring forth the fruites of righteouſneſſe, which are ſowne in peace of them that loue peace. O let not the Sun goe downe on thy wrath* againſt mee, or *my wrath againſt my brethren*, but grant that hauing made my peace with thee, by *faith in thy blood*, with my brethren by *forgiuing them from my heart, and reconciling* my ſelfe to them, I may *lay me downe in peace and take my reſt.* And let thy hand, O Sauiour, which ſhall protect

protect mee this night from all perils and dangers, raiſe me the next morning to ſerue thee in my calling, and magnifie thy goodneſſe for all thy mercies and fauours vouchſafed vnto me. So be it, *Amen.*

The cloſe out of Scripture.

Bleſſing, honour, glory and power bee vnto him that ſitteth vpon the Throne, and vnto the Lambe for euer and euer, Amen. Reuela. 5. vlt.

Tueſday's Deuotion, being the third day from the Creation.

The Father worketh, Ioh. 5. 17.

The worke of Creation.

GOD ſaid againe, Let the waters vnder the Heauen bee gathered into one place,

place, and let the dry land appeare: and it was ſo, Gen. 1. 9.

And *God* called the dry land earth; and he called the gathering together of the waters Seas: and *God* ſaw that it was good, ver. 10

Then *God* ſaid, Let the earth bud forth the bud of the hearbe that ſeedeth ſeede, the fruitfull tree, which beareth fruit according to his kinde, which hath his ſeede in it ſelfe vpon the earth: and it was ſo, ver. 11.

And the earth brought foorth the bud of the herbe, that ſeedeth ſeed according to his kinde; alſo the tree that beareth fruite, which hath his ſeede in it ſelfe according to his kinde: and *God* ſaw that it was good, ver. 12.

So the Euening and the Morning were the third day, ver. 13.

And I worke, Iohn 5. 17.
The worke of Redemption.

WHo is this that commeth from *Edom*, with red

red garments from *Bozrah?* He is glorious in his apparrell, and walketh in his great ſtrength; I ſpeake in righteouſneſſe, and am mighty to ſaue, Iſa. 63. 1.

I haue troden the Wine-preſſe alone, and of all people there was none with me: for I will tread them in mine anger, and tread them vnder foot in my wrath, & their blood ſhall bee ſprinkled vpon my garments, and I will ſtaine all my rayment, ver. 3.

And two dayes after followed the Feaſt of the Paſſeouer, and of vnleauened bread: and the high Prieſts and Scribes ſought how they might take him by craft, and put him to death, Mar. 14. 1.

But they ſaid, Not on the feaſt day leaſt there be a tumult among the people, ver. 2.

And when he was in *Bethania*, in the houſe of *Simon* the Leper, as he ſate at Table, there came a woman, hauing a boxe of Ointment

ment of Spikenard, very coſtly, and ſhee brake the Box and powred it on his head, Ver. 3.

For thine inſtruction meditate { *In the morning vpon the worke of Creation.* / *In the euening vpon the worke of Redemption.*

For thy comfort apply the { *Vſe of the one.* / *Benefit of the other.*

For thy correction reproue thy { *Abuſe of the one.* / *Vnthankfulneſſe for the other.*

Quicken { Thy thankeſgiuing by the Hymne. / Thine obedience by the admonition. / Thy Zeale and Deuotion by the Prayer enſuing.

THE

The Hymne for Tuesday morning.

SIng vnto the Lord *a new Song; ſing cheerefully with a lond voice, Pſal.* 33.3.

For the Word of the Lord, *is true, and all his werkes are faithfull, Ver.* 4.

Hee loueth righteouſneſſe and iudgement; all the earth is full of *the goodneſſe of the* Lord, *Verſe* 5.

Hee gathereth the waters of the Sea together, *as it were vpon an* heape, *and layeth vp the* deepe, *as in a Treaſure-houſe, Verſe* 7.

Let the Earth *feare the* Lord: *ſtand in awe of him all ye that dwel in the world, Verſ.* 8.

For hee ſpake and it was done: hee commanded, and it ſtood faſt, Ver. 9.

He ſo layd the foundations thereof, that it ſhould not mouc *at any time, Pſal.* 104.5.

Hee

He watereth the hills *from aboue*; *the* earth *is filled with the* fruits *of his workes, ver.* 13.

He bringeth forth graſſe *for the Cattell, and* greene *herbs for the vſe of men, ver.* 14.

That he may bring foode *out of the* Earth, *and* Wine *that maketh glad the heart of man, and* Oyle *to make him a cheareſull countenance, and* Bread *to ſtrengthen mans heart, ver.* 15.

The Trees *of the* Lord *alſo are* full of ſap, *euen as the* Cedars of Lebanon *which hee hath* planted, *ver.* 16.

He couereth the Heauens *with* Clouds, *and prepareth* raine *for the* earth, *and maketh the* graſſe *to grow vpon the* mountaines, *Pſ.* 147.8.

Which giueth to the beaſts their foode, *and to the young Rauens that cry, ver.* 9.

Praiſe the Lord *vpon* earth *yee Dragons and all* deepes, *Pſalme* 148.7.

Moun-

Mountaines *and all* Hils, *fruitfull* Trees *and all* Cedars, *verse* 9.

Euery day will I giue thankes vnto the Lord, and praise his Name for euer, Psal. 145. 2.

Thou hast giuen me more ioy of heart, then they whose Corne *and* Wine, *and* Oyle *encreased*, Ps. 4. 8

The

The Admonition for Tuesday morning: being an exhortation to godly sorrow.

THE ANALYSIS.

we must desire & pray for godly sorrow, because it is

1. A speciall duty required in the { Law. / Gospell.
2. The Saints continuall practice.
3. A necessary disposition to make vs capable of the Gospell.
4. *A Sacrifice wel pleasing to God.*
5. An effect of true conuersion.
6. An efficient cause of many diuine vertues.
7. An assurance of eternall ioy and comfort.
8. The want of it, a fearefull signe of a reprobate sence.

THE

THE TEXT.

TVrne yee vnto me with all your heart, with *fasting, weeping,* and *mourning,* Ioel 2.12. 1. *GODS Commandement.*

And *rent your hearts* and not your garments, &c. Ver. 13.

And that day did the *Lord God* of hosts call to *weeping and mourning,* and to baldnesse, and *girding with Sackcloth,* Isa. 22.12.

Now I reioyce, not that yee were made *sorry,* but that ye *sorrowed to repentance,* 2. Cor. 7.9.

For ye were made *sorry after a godly manner,* that ye might receiue damage in nothing, *Ibid.*

Weepe not for me, but *weepe for your selues,* Luk. 23.28.

Ye shall *weepe and lament, &c.* Ioh. 16.20.

Howle & lament, &c. Iam. 5.1.

I abhorre my selfe, and *repent* in dust and ashes, Iob 42.6. 2. *The Saints practice.*

I *fainted in* my *mourning*: I cause

cause my *bed* euery night to *swim*, and *water* my *couch* with my *teares*, Psal 6.6.

I wil confesse my wickednes, & be sorry for my sins, Psal.38.18.

Hezekiah. *Hezekiah* humbled himselfe for the pride of his heart, he and the inhabitants of Ierusalem, and therefore the wrath of the *Lord* came not in the daies of *Hezekiah*, 2.Chron.33.12.

Manasses. And when he was in *affliction* he besought the *Lord* his *God*, and *humbled* himselfe *greatly*, before the *God* of his Father, 2.Chron.33.12.

And prayed vnto him, and was intreated of him, ver.13.

Ezra. Now when *Ezra* had prayed, & hadconfessed *weeping* & *casting himselfe downe* before the house of *God*, there assembled vnto him, out of Israel, a very great congregation of men, and women, and children; for the people *wept* very sore, Ezra.10.1.

Peter. And *Peter* remembred the words

words which *Ieſus* ſaid vnto him, Before the Cocke crow twice, thou ſhalt denie mee thrice: and hee went out, and wept bitterly, Matth 26.75.

Come vnto me all ye that are *heauy laden*, and I will eaſe you, Matth. 11.28. 3. *A preparation to the Goſpell.*

Hee hath annoynted mee to preach the Goſpell to the poore, he hath ſent me to heale the *broken hearted*, Luke 4.18.

The *Sacrifice of God* is a *contrite ſpirit*, a *broken* and a *contrite heart*, O *God*, thou wilt not deſpiſe, Pſal. 51.17. 4. *A ſacrifice acceptable to God.*

Put my *teares* in thy bottell, are not theſe things noted in thy booke? Pſal. 56.8.

The Lord hath *heard the voice* of my *weeping*, Pſal. 6.8.

Tell *Hezekiah*, the Captaine of my people, ſaying: I haue *heard* thy *prayer*, I haue *ſeene* thy *teares*, I will heale thee, 2. King. 20.5.

And when they heard *theſe* 5. *The effect of true conuerſion.*

things, they were *pricked in their hearts*, and ſaid vnto *Peter*, *Men and Brethren, what ſhall we doe?* Act. 2.37.

6. *A cauſe of many diuine Vertues.*

Godly ſorrow cauſeth repentance not to be repented of, but *Worldly ſorrow cauſeth death*, 2. Cor. 7.10.

For behold this ſelfe ſame thing that yee *ſorrowed* after a *godly ſort*, what *careſullneſſe* it wrought in you, yea what *cleering of your ſelues*, yea what *indignation*, yea what *feare*, yea what *vehement deſire*, yea what *zeale*, yea what *reuenge*, ver. 11.

7. *Bringeth ioy and comfort.*

They that ſowe in *teares* ſhall reape in *ioy*, Pſal. 126.5.

I dwell with him that is of a *contrite and humble ſpirit*, to *reuiue* the ſpirit of the humble, and to *reuiue* the heart of the *contrite* Iſa. 57 15.

Ye ſhall be *ſorrowfull*, but your *ſorrow* ſhall be *turned into ioy*, Ioh. 16.20.

Bleſſed are they that *mourne*, for

for *they shall be comforted*, Matth. 5.4.

Wee haue *mourned* vnto you, and yee haue not *wept*, Luke 7. 32.

3. The want of it fearefull.

And yee are puffed vp, and *haue not sorrowed*, 1. Cor. 5.2.

Woe be vnto thee *Corazin*, woe be vnto thee *Bethsaida*, for if the mighty works which were done in you, had beene done in Tyre & Sidon, they would haue repented long agoe in *sackcloth* and *ashes*, Matth. 11.21.

And I gaue her time to repent, and *shee would* not *repent*, Reuel. 2.21.

Thou after thy hard and *impenitent heart treasurest vp* to thy selfe *wrath in the day of wrath*, Rom. 2.5.

THE PRAYER FOR *Tuesday morning composed,*

of { 1. Petition ſutable to the worke of the day. 2. Motiues to godly ſorrow agreeable to the precedent exhortation.

O *That my head were water, and mine eyes were a ſpring of teares, that I might weepe day and night,* for the deluge of ſinne ouerflowing the whole world: but eſpecially, for the *inundation* therof in this our Iland. Wee are *ouerwhelmed* in this Torrent, and ſhould be *drowned,* but that the gales of thy Spirit driue it ſomewhat backe, and thy reſtraining Grace with the publike diſcipline of our Lawes and Canons ſet ſome bounds to it. What hearts can vent *ſighes* enough, what eyes yeeld ſufficient

ent *teares* to *bewaile* thoſe publike ſinnes, vnder the burthen whereof the Land ſinketh? beſides thoſe priuate, which lye as heauie on each of vs in particular? Sinnes of *omiſſion*, ſinnes of *commiſſion*, ſinnes of *birth*, ſinnes of *life*: ſinnes of *youth*, ſinnes of *age*: ſinnes of *frailty*, ſinnes of *wilfulneſſe*, ſinnes of *act*, ſinnes of *habit* and *cuſtome*; ſinnes of ſecret *taint*, ſinnes of open *ſtaine*, Sinnes of *infirmity* committed againſt the *power* of the *Father*, ſinnes of *ignorance* againſt the *wiſedome* of the *Sonne*, and ſins of *malice* againſt the *grace* of thy *holy Spirit*. If I ſhould goe about to extennate my ſins, euen that would aggrauate them: if to excuſe them, my conſcience would condemne mee. For I muſt confeſſe *to thy glory, and my owne ſhame*, that by my Originall and Actuall, ſecret and open, ſudden and aduiſed, ignorant and malicious ſinnes, I haue diſhonored

thy Name, prophaned thy Word, *defaced thine Image, grieued thy Spirit, despighted thy Grace*, wounded my owne conscience, stained my good name, scandalized my Profession, depriued my selfe of the comforts of the Gospell, of the protection of Angels, of the sweet fellowship of thy Spirit, and drawne vpon mee many heauy iudgements, *and treasured vp wrath against the day of wrath.* Yet because I *mourne* (with *Dauid*) *in my Prayers, I weepe bitterly with* Peter, *I abhorre my selfe in dust and ashes with* Iob, *I am ashamed and confounded with* Ezra, *Lord* let thy mercy preuaile against thy iustice; my *sighs and teares* against my sinfull ioyes, and thy Sonnes Bloud euen against my crimson sinnes. Lord who on this day *madest drie Land* and firme ground *to appeare, dry* vp my *teares* with the beames of thy mercy, and giue me *firme ground*

of

of comfort in thy Word. Lord, who on this day *createdſt all kind of ſeeds, ſowe* in my heart the incorruptible *ſeede* of thy Word, that I may thereby bee *regenerated to a liuely hope.* Lord, who on this day *createdſt all kinds of fruitfull Trees*, make me like a *good Tree to bring foorth good fruit here*, that I may hereafter eate of *the Tree of Life which is in the middeſt of the Paradiſe of God* So be it. *Amen.*

The cloſe out of Scripture.

God, the Father of our Lord Ieſus Chriſt, grant me, according to the riches of his glory, that I may be ſtrengthened by his ſpirit in the inner man, Epheſ. 3. 16.

That Chriſt may dwell in my heart by faith, that I being rooted and grounded in loue, ver. 17.

May be able to comprehend with all Saints, what is the bredth, and length, and depth, and height. v. 8.

And to know the loue of Christ which passeth knowledge, that I may bee filled with the fulnesse of God, ver.19.

The Deuotion for *Tuesdayes* Euening.

THE HYMNE.

Alluding to the worke of *GOD* on this day in the Allegory.

OVt of the deepe haue I called vnto thee O Lord; Lord heare my voice, Psal.130.1.

O let thine eares consider well the voyce of my complaint, ver.2.

If thou Lord wilt bee extreame to marke what is done amisse, O Lord who can abide it, verse 3.

But there is mercy with thee, therefore thou shalt be feared, v.4.

I looke for the Lord, my soule doth waite for him, in his Word is my trust, verse 5.

My

My ſoule ſtayeth to the Lord before the Morning watch, *I ſay before the* Morning watch, *ver.6.*

I haue watched, *and am euen as a Sparrow that ſitteth alone on the houſe top, Pſal.102.7.*

My heart is ſmitten downe and withered like graſſe, *ſo that I forget to eate my bread, verſe 4.*

Bleſſed is the man whom thou chaſteneſt, *O Lord, and inſtructeſt him in thy Law, Pſal.94.12.*

They that ſow in teares, *ſhall reape in* ioy, *Pſal.126.7.*

Hee that now goeth on his way weeping, *and beareth forth* good ſeede, *ſhall doubtleſſe come againe with ioy, & bring his ſheaues with him, verſe 8.*

The righteous ſhall flouriſh *like a Palme-tree, and ſhall* ſpread abroad *like a* Cedar *in Lebanon, Pſal.92.12.*

He ſhall be like a tree planted *by the* Riuer's *ſide, which* bringeth forth *her* fruit *in due ſeaſon, Pſ.1.3*

Whoſe leafe *ſhall not* fall, *and*

whatsoeuer he doth it shall prosper, verse 4.

Such as be planted *in the house of the Lord, shall* flourish *in the courts of the house of our God, Ps. 92.13.*

They also shall bring forth more fruit *in their age, and shall be fat and well liking, verse 14.*

The

THE ADMONITION for *Tueſday* Euening, being an exhortation to *hunger and thirſt for righteouſneſſe*; whereunto our Sauiour aſcribeth the fourth *Beatitude*.

THE ANALYSIS.

We muſt diligently & earneſtly ſeeke after the meanes of our ſaluation, becauſe therby——

1. We obey *GOD*.
2. We imitate his Saints.
3. We obtain bleſſings
   - Temporall.
     1. Fauour.
     2. Delight.
     3. Peace.
     4. Life.
   - Spirituall.
     5. Contentment.
     6. The Kingdome of heauen.

THE

THE TEXTS.

Precepts for seeking the meanes of ſaluation.

SEeke the *Lord* and his *ſtrength*, *ſeeke his* face euer-more, Pſal. 105.4.

Labour not for the *meate* that periſheth, but *for that meate* which indureth to euerlaſting life, Ioh.6.27.

Receiue mine inſtruction, and not ſiluer; and *knowledge* rather then fine gold, Pro.8.10.

For *wiſedome* is better then precious ſtones; and all pleaſures are not to be compared vnto her, verſe 11.

Follow after *loue*, and couet *ſpirituall things*, 1.Cor.14.1.

Follow *peace* with all men and *holineſſe*, without which no man ſhall ſee the Lord, Heb.12.14.

Set your affections on things which are *aboue*, & not on things which are in the earth, Coloſ. 3.2.

Examples.

My ſoule *breaketh out* for the very

very feruent deſire that it hath alwaies to thy iudgements, Pſal. 119.20.

My ſoule is *a thirſt*, for *GOD*, euen for the *liuing GOD*, Pſal. 42.2. — *Dauid.*

One thing is needfull, and *Mary* hath choſen *that good part* which ſhall not be taken away from her, Luk. 10.42. — *Mary.*

From the time of *Iohn Baptiſt*, hitherto the Kingdome of heauen hath ſuffered *violence*, and the *violent* take it by *force*, Mat. 11.12. — *The hearers of Iohn Baptiſt.*

Length of dayes is in her right hand, and in her left hand *riches and glory*, Pro. 3.16. — *Promiſes of bleſſings.*

Seeke yee firſt the *Kingdome of God*, and his *righteouſneſſe*, and *all other things ſhall be added vnto you*, Matth 6.33. — *Temporall.*

Godlineſſe is profitable vnto all things, hauing the *promiſe of the life that now is, and that which is to come*, 1. Tim. 4.8.

If from thence thou *ſeeke the Lord*, — *Spirituall.*

Gods fauour. *Lord*, thou ſhalt *find* him, Deut. 4.29.

Peace. Delight. Her *waies* are the *waies of pleaſure*, and all her paths are *peace*, Pro.3.17.

Life. Shee is a *Tree of life* to him that lays hold vpon her; and happie is euery one that retaineth her, ver.18.

Bleſſed content. Your heart ſhall *liue* that ſeek good, Pſal.69.32.

Bleſſed are they that hunger and thirſt for righteouſneſſe: for they ſhall be *ſatisfied*, Matth.5.6.

The kingdome of heauen. The *Kingdome of heauen* is like a Marchant man, that *ſeeketh good pearles*, Matth.13.45.

Who hauing found a *Pearle* of great price, went and ſold all that he had, and *bought it*, ver.46.

The

The Prayer for *Tuesday Euening composed,*

of { Petitions sutable to the sufferings of Christ on this day.
Motiues to seeke after the meanes of our saluation agreeable to the precedent exhortation.

BLessed Redeemer, who *trodest the wine-presse of thy Father's wrath alone*, reconcile mee to thy Father, and of a *child of wrath* make mee a *child of grace, and sonne of desires.* Thou *who trodest the wine-presse alone*, no Archangell, or Angell, or any creature in heauen or in earth, being ioyned with thee in that Worke: Giue mee a taste of the *new Wine* of thy Gospell, to cheare vp and reuiue my drooping spirits, and comfort my heauy and *sorrowfull* heart. *Thou which comest with thy garments red from Bozra*; yea, *as red*

red as blood. Cloath mee with thy *red garment died in thine owne blood. Couer my nakednesse, deformities, wounds, and sores* from the sight of thy Father. Thy *garment* is no narrow nor scanty *garment*; it is large enough to couer thee, and all thine *Elect*. It is the *wedding garment*, without which none shall euer be admitted into the Kings *Supper*, but *be bound hand and foot, & cast into outward darknesse; where shall be weeping, and gnashing of teeth.* And this doome we all deserued; for we were borne *naked* and void of all good, and wee lay a long time *wallowing* in our owne *blood* and filth, and *no eye pitied vs*, till it pleased thee of meere loue and compassion to take vpon thee a nature of infirmities, to cure all *the infirmities of our nature*, and to *cloath* thy selfe with *flesh*, that thou mightest beare off our blowes, and receiue the strokes of diuine iustice that we should

haue

haue endured, and deaded them in thine owne body. *O what ſhall I returne vnto thee,* by way of thankefull acknowledgement of ſuch thy loue? I can *render* thee nothing but that which thou haſt giuen mee. I can render thee nothing that is not thy due before. I can render thee nothing but that which thou putteſt into my heart to render it to thee. Wherefore I humbly beſeech thee, by thy grace to inflame my heart with thy loue, to incite mee to perpetuall praiſe and thankſgiuing: to kindle in me an euerlaſting deſire to approue my ſelfe vnto thee, and more and more tie thy loue vnto me. O let nothing bee ſo precious to me as thy fauour, nothing ſo fearefull as thy diſpleaſure, nothing ſo hatefull as ſinne; nothing ſo deſireable as thy grace. Let me not now like a litle child run in the dirt, & ſoyle my cloathes, & take many a fal in purſuit of a Butter-fly, or a bubble of

of Sope appearing glorious in the ayre, but ſuddenly vaniſhing to nothing. Let mee not be ſo fooliſh as to lay the foundation of my happineſſe in *ſinking* Sands, or go about to chaſe a vaniſhing ſhadow. Let me enter into a ſerious conſideration of the *vanity of the world*, and the deceitfulneſſe *of riches*, and ſhame of pleaſures, and folly of ſports, and inconſtancy of Honours, and danger of greatneſſe, and ſtrict account to be giuen for all. Perſwade mee by thy Spirit out of thy Word that I haue here *no abiding Cittie, but ought to ſeeke for one hereafter*. That I am *a ſtranger and pilgrim here vpon earth*; and therefore howſoeuer I haue heretofore miſ-ſpent my time, & miſ-placed my affections, and ſpilt my labours, and loſt my ſelfe in following Earthly vanities; yet let mee now take the right way to true contentment. Let all my *trauailes* be towards *heauen*, all

all my trade for *spirituall Merchandise*, all my *labour for the meate that perisheth not*, all my searching for the *Pearle of the Gospell, all my seeking for the kingdome of God & the righteousnesse thereof*. Let me desire temporall blessings only for spirituall ends; Wealth, that I may bee rich in good works; preferment, to aduance the honour of the Gospel, health and strength, the better to enable mee to doe thee Seruice; *length of dayes*, that I may *praise thee in the Land of the liuing*. Lord, whose life was sought this day to destroy it, seek thou mine to saue it. Lord who this day wert *annointed* to thy death and buriall, *anoint* me with thy Spirit *to eternall life*. Saue me from the hands of all mine Enemies, that I may serue *thee without feare, in holinesse and righteousnes all the dayes of my life*. Guard me by thy prouidence, that securely reposing my Soule on thy mercie for

for my absolution from sinne, and my body on thy power for deliuerance from all dangers, I may so by rest and sleepe refresh and strengthen both, that I may rise the next morning more cheerefully to trauaile in the *ways of thy lawes & workes of thy commandements*, So be it. *Amen.*

The close out of Scripture.

Vnto him that is able to doe exceeding abundantly, aboue all that I aske or thinke, according to the power that worketh in me, bee glory in the Church, by Christ Iesus, throughout all ages, world without end, Ephes. 3. 20, 21.

Wed-

Wednesdayes Deuotion, being the fourth day from the Creation.

The Father worketh,

Ioh. 5. 17.

The worke of *Creation* on this Day.

AND *God* said, Let there be light in the firmament of heauen, to separate the day from the night: and let them be for signes, and for seasons, and for dayes, and yeares, Gen. 1. 14.

And let them bee for lights in the Firmament of heauen, to giue light vpon the earth; and it was so, ver. 15.

God then made two great lights; the greater light to rule the Day, and the lesse light to rule the Night; he made also the Starres, verse 16.

And

And *God* set them in the Firmament of heauen to shine vpon the earth, ver. 17.

And to rule in the day, and in the night, and to separate the light from the darkenesse: and *God* saw that it was good, v. 18.

So the Euening and the Morning were the fourth day, v. 19.

And I worke, Ioh. 5. 17.

The worke of *Redemption* on this day.

NOw the Feast of vnleauened bread drew neere, which is called the Passeouer, Luk. 22. 1.

And the High Priests and Scribes sought how they might kill him: for they feared the people, ver. 2.

Then entred Sathan into *Iudas*, who was called *Iscariot*, and was of the number of the Twelue, verse. 3.

And

And he went his way and communed with the High Priests and Captaines, how he might betray him to them. ver. 4.

So they were glad, and agreed to giue him money, ver. 5.

And he consented, and sought opportunity to betray him vnto them, when the people were away, ver. 6.

For thine instruction meditate
- *In the morning on the Creation of the two great lights.*
- *In the Euening on thy Redeemer being betrayed and sold for thee.*

For thy comfort apply to thy selfe the
- *Vse of the one.*
- *Benefits of the other.*

For thy correction reprone thy
- *Abuse of the one.*
- *Vnthankefulnesse of the other.*

Quicken
- Thy thankefulnesse by the Hymne.
- Thine obedience by the admonition.
- Thy Zeale and Deuotion by the prayer ensuing.

THE

The Hymne for *Wednesday* Morning.

I *Haue thought vpon thee, O Lord in the* night ſeaſon, *and haue kept thy Law, Pſal.* 119.55.

I ſtretch forth my hands vnto thee; *my ſoule* gaſpeth *vnto thee as a thirſty land, Pſalme* 143.6.

Heare mee O Lord, and that ſoone, *for my ſpirit waxeth faint; hide not thy face from me, leſt I bee like to them that go downe into the pit, verſe* 7.

O let mee heare of thy louing kindnes betimes in the morning, *for in thee is my truſt: ſhew thou mee the way that I ſhould walke in, for I liſt vp my ſoule vnto thee, verſe* 8.

Deliuer me from all mine enemies, for I fly to thee to helpe mee, verſe 9.

Bee merciſull vnto mee, and bleſſe

bleſſe me, and ſhew the light *of thy countenance vpon me, Pſal.67.1.*

God *is the Lord who hath ſhewed vs* light; *binde the ſacrifice with cords to the hornes of the Altar, Pſal.118.27.*

There is ſprung vp a light *for the righteous, and ioyfull gladneſſe for ſuch as be true of heart, Pſalme 97.11.*

Reioyce in the Lord, O ye Righteous, and giue thankes for a remembrance of his holines, verſe 12.

I will conſider the heauens, euen the worke of thy fingers; *the* Moone *and the* Starres *which thou haſt made, Pſal.8.3.*

The Heauens *declare the glory of* God, *and the* Firmament *ſheweth his worke, Pſal.19.1.*

In them hath he ſet a Tabernacle for the Sunne, *which commeth forth as a Bride-groome out of his chamber, and reioyceth as a Gyant to runne his* courſe, *ver.5.*

It goeth forth from the vttermoſt part of heauen, and runneth about

to the end of it againe, and nothing is hid from the heate thereof, *v.6.*

The Lord is my light *and my salvation, whom then shall I feare? The Lord is the strength of my life, of whom then shall I bee affraid? Psal.27.1.*

Though I should walke through the valley of the shadow of death, *I will feare no euill, for thou art with mee; thy Rod and thy Staffe they comfort me, Psal.23.4.*

Surely kindnesse and mercy shall follow mee all the dayes of my life; and I shall remaine a long season in the house of the Lord, ver.6.

The

The Admonition for Wednesday morning: being an exhortation to mercy, whereunto our Sauiour ascribeth the fifth Beatitude.

THE ANALYSIS.

Mercy is a vertue highly to bee esteemed, & carefully to bee practised, because it is

1. Our onely *plea* and hope.
2. The soueraigne attribute of *God*.
3. His strict charge to vs.
4. That vpon which he proceedeth in the last Iudgement.
5. A choice fruit of the Spirit.
6. The Saints constant practise.
7. The Touch-stone of true *Religion*.
8. The assurance of our saluation.
9. The meanes to obtaine manifold blessings in this life, and in the life to come.

THE TEXTS.

Saluation by Mercy.

ENter *not into iudgement* with thy ſeruants, O Lord, for in thy ſight ſhall no man liuing bee iuſtified, Pſal. 143.2.

The *Lord* grant vnto him that he may finde *mercy* of the Lord in that day, 2. Tim. 1.18.

That he might make knowne the riches of his glory on the *veſſels of mercy*, Rom. 9 23.

For *God* hath concluded all vnder vnbeliefe, that he might haue *mercy* vpon all, Rom. 11 32.

It is the moſt eminent attribute of God

And the *Lord paſſed* by before him, and proclaimed, The *Lord*, the *Lord God, merciſull and gratious*, long-ſuffering, and abundant in goodneſſe and in truth, Exod. 34.6.

Keeping *mercy* for thouſands, *forgiuing iniquity*, tranſgreſſion and ſinne, verſe. 7.

God is *rich in mercy*, Epheſians 2.4.

Thy

Thy *mercy*, O Lord, is in the Heauens, and thy faithfulneſſe reacheth the Clouds, Pſalme 36. 5.

For thou, *Lord*, art *good and ready* to forgiue, and plenteous in mercy to all them that call vpon thee, Pſal. 86. 5.

The *Lord* is gratious and *full of compaſſion*, ſlow to anger, and of *great mercy*, Pſal. 145. 8.

The *Lord* is good vnto all, and his *tender mercies* are ouer all his workes, verſe 9.

Bleſſed be *God*, the Father of our Lord *Ieſus Chriſt*, the Father of *mercy* and GOD of all comfort, 2. Cor. 1. 3.

Precepts of Mercy.

He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to doe iuſtly, and *loue mercy*, *&c.* Micha 6. 8.

Thus ſpeaketh the Lord, Execute true iudgement, and *ſhew mercy and compaſſion* euery man to his brother, Zach. 7. 9.

Be ye *merciſull* as your father alſo is *merciſull*, Luk. 6. 36.

Giue Almes of thoſe things which are within, and behold all things ſhall bee cleane to you, Luk. 11. 41.

Sell that yee haue, and *giue Almes*, Luk. 12. 33.

Be yee *kinde* one to another; *tender-hearted forgiuing* one another, euen as *God*, for *Chriſts* ſake hath forgiuen you, Epheſ. 4. 32.

I will haue *mercy*, and not ſacrifice, Hoſ 6. 6. Mat. 9. 13.

Put on therefore, as the Elect of *God, bowels of mercy, &c.* Col. 3. 12.

To *doe good* and *communicate* forget not, for with ſuch ſacrifices *God* is well pleaſed, Heb. 13. 16.

Finally be ye all of one mind, hauing *compaſſion* one of another, *loue* as brethren; be *pittifull*, be *courteous*, 1. Pet. 3. 8.

Remember thoſe that are in *bonds*

bonds, as though yee were *bound* with them, Heb. 13.3.

Come ye blessed of my Father; inherit the Kingdome prepared for you, from the foundation of the world, Matth. 25.34. *The last iudgement proceedes vpon works of mercy.*

For I was *hungry*, and ye gaue *me meate*, ver. 35.

I was *thirsty*, and ye gaue *me drinke*, &c.

In that yee did it to the least of my brethren, yee did it vnto me, verse 40.

But the *fruits of the spirit* are ioy, peace, long-suffering, *gentlenesse*, goodnesse, &c. Gal. 5.22. *Mercy, the fruit of the Spirit.*

The *fruit of the spirit* is in all *goodnesse*, and righteousnesse, and truth, Ephes. 5.9.

If I haue with-held the poore from their desire; if I haue caused the *eye of the widdow to faile*; if I haue *eaten* my morsels *alone*, and the *fatherlesse haue not eaten* thereof, Iob 31.17. *The Saints practise.*

If I haue seene any *perish for want of cloathing*, or any *poore* *Iobs.*

without couering, ver. 19.

If his bones haue not blessed mee, and if he were *not warmed with the fleece of my sheepe*, ver. 20.

Now there was in *Ioppa* a certaine woman, a Disciple called *Tabitha*, which by interpretation is called *Dorcas*, this woman was full of *good works and almes deeds*, which she did, Acts 9.36.

Tabitha.

There was a certaine man in *Cæsaria* called *Cornelius*, of the band, called the Italian band, Act. 10.1.

Cornelius.

A deuout man, and one that feared God with all his house, which *gaue much almes* to the people, ver. 2.

The good Samaritan.

There came a certaine *Samaritane* also that way, and when he saw him, *he had compassion* on him, Luk. 10.33.

And went to him, and *bound vp his wounds*, powring in Oyle and Wine, &c. ver. 34.

He said, He was his Neighbour that *shewed mercy* on him; then

then ſaid *Ieſus* to him, Go thou, *and doe* likewiſe, ver. 37.

Now I haue all: I abound, I am full, hauing receiued from *Epaphroditus* the things that were ſent from you, an *oyntment* of a ſweet ſmelling ſacrifice acceptable *& pleaſing to God*, Phil. 4. 18. *Philippian.*

The Lord giue mercy to *Oneſiphorus* his houſe, for he oft *refreſhed me*, and was not aſhamed of my chaines, 2. Tim. 1. 16. *Oneſiphorus*

We haue great ioy and conſolation in thy loue, becauſe the *bowels of the Saints are refreſhed* by thee brother, Philem. 7. *Philemon.*

Pure religion, and vndefiled before *God*, euen the Father, is this; to *viſit the fatherleſſe* and *widdowes* in their aduerſities, and to keepe himſelfe vnſpotted of the world, Iam. 1. 27. *Workes of mercy, a certaine note of pure Religion.*

There ſhall be *iudgement mercileſſe* to him that ſheweth *no mercy*; and *mercy* reioyceth againſt iuſtice, Iam. 2. 13. *Aſſurance of ſaluation and meanes of obtaining mercy at Gods hand.*

Bleſſed are the *merciſull*, for

they ſhall obtaine *mercy*, Matth. 5.7.

The *liberall ſoule* ſhall be made *fat*, and hee that *watereth* ſhall be *watered* alſo himſelfe, Prouer. 11.25.

Giue, and it ſhall be giuen vnto you good meaſure, preſſed downe, and running ouer, Luk. 6. 38.

Whoſoeuer ſhall *giue to drink* vnto one of theſe little ones, *a cup of cold water*, only in the name of a Diſciple, verily he ſhall not loſe his reward, Matth. 10.42.

THE

THE PRAYER FOR *Wednesday morning*; composed,

of { 1. Petitions ſutable to the worke of the day.
2. Motiues to works of mercy agreeable to the precedent exhortation.

O *Lord, what is man that thou art ſo mindfull of him, or the Sonne of man, that thou ſo regardeſt him?* Thou madeſt ſo much of him, that thou madeſt all creatures for him: the Foules of the Ayre, Fiſh in the Sea, and Beaſts of the Field to furniſh his Table, and cloth his nakednesſe, and ſerue his vſe. The earth thou createdſt to ſuſtaine him, the waters to waſh and coole him, the aire to breath him, the fire to warme him, the Flowers to refreſh him, the Herbs to cure him, the Fruits and

to nouriſh him, the Mines to inrich him, the precious Stones to adorne him: yea, the glorious Lamps of Heauen, The *Sunne* and *Moone*, to light him, the one in the Day, the other in the Night, and both to meaſure his time, to direct his husbandrie, to recreate him in his trauells, to ripen his fruits and increaſe his ſtore. Nay, (which farre ſurpaſſeth the glorious beames of the *Sunne*, and his comfortable *light*) thou gaueſt him *a ſure light of prophecy before the day dawned, and the day-ſtarre aroſe in* the *Firmament* of the Church, and afterwards cauſedſt the *Sunne* of righteouſneſſe to ariſe vpon him, to *ſhine* in his heart in this life by grace, and in Heauen by glory for euermore. Shall I not reioyce in this light? Shall I not open all the Caſements of my ſoule to let it in? Shall I not account their *feete beautifull*, and the ground happy on which they tread, who *bring* me

mee *tidings* of this wonderfull *Light?* Shall I not loue thee aboue all things who haſt preferred me aboue all things? Shall I not ſerue thee with all the faculties of my body and ſoule, who makeſt all thy Creatures ſerue me? What pretext can I haue for my ingratitude and diſobedience to thee, ſo gracious a Lord and Maſter? I cannot pleade ignorance of thy Deity: for *the heauens declare thy glory, and the firmament ſheweth thy handy-worke.* I cannot pretend ignorance of thy law, for *thou haſt put thy word into my mouth, and written thy Law in my heart.* I cannot alleadge that I neuer heard of, or ſaw the *Light* of thy Goſpell, for the *Light came into the world, and ſhined in the darkeneſſe, and the darkeneſſe comprehended it not.* Neuer had any Nation a more *bright Sun-ſhine* of the Goſpell then ours. *But wee loue darkenes more then light, becauſe*

cause our deeds are euill. And because we *lone darknesse more then light*, thou mightest most iustly haue already *cast vs into outward darkenesse.* But *there is mercy with thee, that thou maiest bee feared; there is Balme in* Gilead *to cure our deadly wounds.* There is *vnction* in Christ: there is *saluation in Iesus*: there is *redemption in* his *death*: there is *satisfaction in* his *blood*: there is *merit* in his *perfect obedience*: there is *hope* in his *resurrection & ascension*: and euerlasting *comfort* in his *sitting at the right hand of his Father, to make intercession for vs.* O Eternall aduocate, *pleade my cause.* Thou who out of thy pierced side *openest* to all the *inhabitants of the earth, a Fountaine for sinne* and vncleanesse, *wash mee from my wickednesse, and cleanse me from my sinne: grant me thy peace* which thou *promisest* thy Chosen, that *my heart be not troubled. Make an attonement* for me, and bring me

me into fauour, with *thy Father, and my Father, thy God, and my God.* And becauſe all my hope is in thy *mercy*, Lord let me imitate that vertue in thee which I implore. Let mee patterne that grace in my life, which ſaueth my life. Let me *from my heart forgiue my brethren their treſpaſſes*, compaſſionate their infirmities, *reliene their neceſſities*, eaſe their croſſes, and *beare their burthens.* Let the hungrie haue neuer a iuſt action againſt mee at thy Barre, for not giuing them meat, nor the *thirſty* for *not giuing them drinke*: nor the *naked, for not cloathing them*: nor the *ſicke and impriſoned, for not viſiting them*: nor the *fatherleſſe and widdowes* for not protecting and defending them. Let me, who need abundant *mercy*, ſhew abundāt *mercy*. Let me *meate ſuch meaſure to my brethren*, as I expect frō thee. As a good child, let me follow the example of my heauenly

uenly Father, who (as on this day) cauſed the *Sunne to riſe vpon the iuſt and the vniuſt.* So let the *light* of my knowledge, and *heat* of my loue be extended to all, but eſpecially *to thoſe of the houſhold of faith.* And as the *Sun ſhineth* vpon my body, ſo make thy countenance *ſhine* vpon my ſoule. As the *Sun draweth* vp exhalations from the earth, ſo *raiſe* thou my thoughts and deſires from earthly comforts to heauenly obiects. As the *Sunne melteth* Snow and Ice: ſo *melt* thou my heart *frozen in the dregs of ſinne.* As the *Sunne diſpelleth* all miſts of darkeneſſe, and cleareth the Aire from all Fogs and noyſome Vapours: ſo let thy Spirit *diſpell all errors of my vnderſtanding, and cleare my will* from all fogs and fumes of noyſome luſts. Giue me grace to keepe a regular, conſtant, and vnwearied courſe vpon earth, as the *Sunne* doth in Heauen; and

to

to grow in grace, and increaſe in heauenly wiſedome, as the *Sunne* aſcendeth higher, and ſhineth ſtill brighter till it bee high Noone. Laſtly, as the *Sunne reioyceth as a Gyant to run his courſe*: So grant that I may chearefully *runne* and finiſh my *race*, and after I haue *finiſhed it, receiue the reward of the righteous, who ſhall ſhine as the Sunne in the Kingdome of the Father for euermore*, Amen.

The cloſe out of Scripture.

Grant, Lord, that I may be filled with the knowledge of thy Will in all wiſedome and ſpirituall vnderſtanding, Coloſ. 1.9.

That I may walke worthy of thee, and pleaſe thee in all things, being fruitfull in all good workes, and increaſing in the knowledge of thee, ver. 10.

Strengthened with all might through thy glorious power vnto

vnto all patience, and long ſuffering, with ioyfulneſſe, ver. 11.

The Deuotion for *Wedneſdayes* Euening.

THE HYMNE.

O *Giue thankes vnto the* Lord, *for hee is gratious, and his* mercy *endureth for euer, Pſal.* 136.1.

Which onely doth wonders; for his mercy *endureth for euer, verſe* 4.

Which by his exeellent wiſedome made the Heauens; *for his* mercy *endureth for euer, ver.* 5.

Which made great lights, *for his* mercy *endureth for euer, verſe* 7.

The Sunne *to rule the day; for his* mercy *endureth for euer, verſe* 8.

The Moone and the ſtarres *to gouerne the* night; *for his* mercy *endureth for euer, ver.* 9.

He

He telleth the number of the Starres, *and calleth them all by their names, Pſal.* 147.4.

He appointeth the Moone *for certaine ſeaſons; and the* Sunne *knoweth his going downe, Pſalme* 104.19.

Thou makeſt darkeneſſe *that it may be* night, *wherein all the beaſts of the Forreſt doe moue, ver.* 20.

The Sunne ariſeth, *and they gathtr themſelues together, and lay them downe in their dens, ver.* 22.

Man goeth forth vnto his worke and to his labour vntill the Euening, *ver.* 23.

O Lord, our Gouernour, how excellent is thy Name in all the World, Pſal. 8.9.

The

The Admonition for Wednesday-Euening, *being an Exhortation to* purity in heart, *answerable to the sixt Beatitude.*

THE ANALYSIS.

Purity, especially in *heart*, is to be prayed for, and sought after in regard of *GOD* his

1. Speciall command for it.
2. Particular taking notice of it.
3. High esteeme and approbation thereof.
4. Gratious promises to it, of
   1. Life.
   2. Fauour of Kings.
   3. Sight of himselfe.
   4. His fauour and bounty.
   5. Profit by the Word.
   6. Abode in heauen.

THE

THE TEXTS.

1. *Precepts for it.*

NOw therefore ſerue the *Lord*, and ſerue him in *ſincerity of heart*, and in truth, Ioſ. 24. 14.

Prepare your *hearts* vnto the Lord, and ſerue him *onely*, 1. Sam. 7. 3.

They that are of a *froward heart* are an abhomination to the Lord, but ſuch as are *vpright* in the way are his delight, Pro. 11. 20.

My ſonne giue me thy *heart*, and let thine eyes obſerue my waies, Pro. 23. 26.

O *Ieruſalem* cleanſe thy heart, Ier. 4. 14.

Clenſe your hands ye ſinners, and purge your *hearts* ye double-minded, Iam. 4. 8.

2. *God takes notice of it.*

Serue *GOD* with a perfect *heart*, and with a willing minde; for the Lord *ſearcheth* all *hearts*, and vnderſtandeth all imagina-

tions

tions of the thoughts, 1. Chron. 28.9.

God ſeeth not as man ſeeth; for man looketh on the outward appearance; but *God iudgeth the heart*, 1. Sam. 16.7.

Thou *knoweſt the hearts* of all men, Acts 1.24.

He will lighten things hid in darkeneſſe, and *make the counſels of thy heart manifeſt*, 1. Cor. 4.5.

Thou loueſt *truth in the inward parts*, Pſal 51.6.

Wee ſpeake not as pleaſing men, but as pleaſing *God*, who *tryeth the hearts*, 1. Theſſ. 2.4.

3. *God highly eſteemes it.*

Let it bee the hidden man of the *heart* in that which is not corruptible, the ornament of a meeke and quiet ſpirit; which is in the ſight of *God of great price*, 1. Pet. 3.4.

4. *Maketh gracious promiſes to it.*

1. *Of life.*

Keepe the *heart* with all diligence; for out of it are *the iſſues of life*, Pro. 4.23.

Hee that loueth pureneſſe in

heart,

heart, the *King* ſhall be his *friend* Pro. 22. 11.

2. *Fauour of Kings.*

Bleſſed are the *pure in heart*, for they ſhall ſee God, Mat. 5. 8.

3. *Sight of himſelfe.*

Truly God is *good vnto Iſrael*, euen to him that is of a *cleane heart*, Pſal. 73. 1.

4. *His fauours.*

That which fell on good ground are they which with an *honeſt and good heart* heare the Word, and keepe it, and bring forth fruits with patience, Luke 8. 15.

5. *Profiting by the word*

Who ſhall aſcend into the Hill of the Lord; or who ſhall ſtand in his holy place? Pſal. 24. 3.

6. *Abode in Heauen.*

He that hath cleane *hands*, and a *pure heart*, ver. 4.

He that walketh vprightly, and ſpeaketh *vprightly*, *&c.* Iſai. 33. 15.

He ſhall *dwell on high*, ver. 16.

The

THE PRAYER FOR *Wednesday Euening.*

Composed of
1. Petitions ſutable to the ſufferings of Chriſt on this day.
2. Motiues to perſwade puritie in heart and ſinceritie agreeable to the precedent exhortation.

MOſt holy, bleſſed, and glorious *God*, who *dwelleſt in light which none may approach*, I miſerable and ſinfull creature, by nature a child of the *night*, and of *darkeneſſe*; nay, very *darkeneſſe* it ſelfe, am aſhamed and confounded to *lift vp mine eyes to heauen*, or looke towards *the place where thine honour dwelleth*. For, *I haue ſinned againſt heauen and againſt thee*, and deſerue to be *caſt out* for euer from the *ſight* of thy face, and *preſence* of thy glorious Maieſtie *into vtter darkeneſſe* with the

the diuell the Prince of *darkneſſe*, and his *Angels that are reſerued in chaines of darkenes, till the great and terrible day of thy wrath.* For that heauenly *light* which thou haſt kindled in my heart (though I ſeeke to ſmother it neuer ſo much) *cleerely* conuinceth my conſcience, that I preferre the *pleaſures of ſinne*, which are the *workes of darkneſſe, before the glorious inheritance of thy Saints in light*, *hauing my* very *vnderſtanding*, the onely light which is in me, much *darkened through the ignorance that is in me, by reaſon of the hardneſſe of my heart.* And notwithſtanding thou haſt called me *early and late*, and *ſtretched* thy hands *all the day long vnto mee*, yet I haue *walked ſtill in the vanity of my mind*, and wearied my ſelfe in the wayes of wickedneſſe, and haue *not hearkned to thy voice, whereby I might walke in thy lawes which thou haſt appoynted for me.* Or if for a ſhort

time I haue reioyced in the *light* of the Goſpell, yet ſoone after I haue *quenched thy ſpirit*, and haue *giuen my ſelfe to wantonneſſe, to worke filthineſſe with greedineſſe. Enter not into iudgement with thy ſeruant, O Lord, for in thy ſight ſhall no man liuing bee iuſtified.* Though thou ſhouldeſt drowne all my former ſinnes in the bottomleſſe *ſea of thy mercy*, yet the ſins of this day alone giue ſufficient euidence againſt me, to condemne me. My vnſanctified deſires, and impure thoughts, and *vaine imaginations*, and *idle words* and *vnfruitfull workes* make me *vnexcuſable* before thee. I cannot anſwer for my abuſe of the creatures, miſ-ſpending my time which is moſt pretious, and ouerſlipping many occaſions of doing good. How negligent haue I beene in the duties of my calling? How cold and dull in my exerciſes of Religion? How defectiue in the confeſſion of my ſinnes?

ſins? How careleſſe in applying the ſoueraigne remedies of the Word? My very prayers which I make vnto thee for the ſupplying of all my wants, and *healing* of all my *infirmities*, are accompanied with ſo many wants and *infirmities*, that I haue need to aske pardon for theſe my imperfect prayers. Lord giue mee a *ſence* of my ſtupidity and *ſenſleſneſſe*, and a *feruent deſire* of more *feruency* and *zeale*, and true *remorſe and ſorrow* for want of *remorſe and ſorrow* for theſe my ſinnes. And becauſe that *I know not how to pray as I ought, let thy Spirit make interceſſion for me with ſighs & grones which cannot be expreſſed, and let the blood of thy Sonne ſpeake better things for mee then the bloud of* Abel. *O let not the glorious light of heauen goe downe vpon thy* diſpleaſure againſt mee, but for thy deare Sonne, *Ieſus Chriſt* his ſake, who is the *propitiation for my ſinnes*, be reconci-

led vnto mee *while it is called to day, that I may finde reſt vnto my ſoule* this night, together with the comfortable refreſhing of my body by ſleepe. So ſhall I neuer ceaſe with a ioyfull heart, and a chearefull voyce, to praiſe thee for thine vnſpeakeable loue in electing me to eternall life in Heauen, before thou hadſt layde the foundation of the earth: Thy goodneſſe in *creating mee after thine owne Image*; thy mercy in *redeeming* me with the *blood of thine onely begotten Sonne*; thy *grace in calling mee to the knowledge of thy truth*; and thy *fatherly care* in ſafely protecting mee, mercifully correcting, and liberally prouiding for me euer ſince the day thou *breathedſt into me the breath of life*. Giue me yet more, O Lord; *What wilt thou giue me?* Giue me a thankefull heart for all theſe ineſtimable fauours of thine infinite loue, that I may continually bleſſe thee

thee for thy continuall bleſſings with the dew of thy grace deſcending vpon mee, alwayes beginning the day with thy *mercy*, and ending it with thy *praiſe*. Bleſſed *Redeemer*, who wert this day *ſould for thirty peeces of ſiluer*, redeeme me from the thraldome of ſinne, and neuer ſuffer mee with *Ahab, to ſell my ſelfe to work wickedneſſe againſt thee*. Let the hainouſneſſe of *Iudas* his ſinne, and the horror of his puniſhment deterre me from *betraying* thy truth for any worldly aduantage whatſoeuer. O *Bread of life*, which *hungredſt* for my ſake! O *Source* of the Springs of *Lebanon*, who *thirſtedſt* for my ſake! O *Ioy* of all mankinde, who *ſorrowedſt* for me! O *Truth* it ſelfe and fidelity, which waſt by falſe trechery *betrayed* for my ſake! O the true *Wedding garment* which waſt *ſtript* for mee! O the *Redemption* and *ranſome* of the world, who wert *ſold* for my

fake; O the *Life and Reſurrection of all that hope in thee*, who *dyedſt* for me: imprint thy loue ſo deepe into my *heart*, that neither *hunger*, nor *thirſt*, nor *ſorrow*, nor *nakedneſſe*, nor trechery, nor thraldome, nor hope of reward, nor feare of perſecution, *nor life*, *nor death* may raze it out. Was it not enough, O Lord, to *become Man* for mee, but thou muſt become a *Seruant*? Was it not enough as a ſeruant to bee ſcourged for mee, but muſt thou alſo, like a bond-ſlaue be *ſold* for me, that am a bond-ſlaue of Satan, *ſold vnder ſinne*? Was it not too much to be *ſold*, but muſt thou be ſold at ſo vile a price as *thirtie peeces of ſiluer*? Was no meanes thought meane enough to abaſe thee? The cheaper thou wert ſold, the dearer I coſt thee; for thou gaueſt not onely thy libertie and life, but thy eſtimation alſo for me. The lower thou

wert

wert *abaſed*, the higher thou haſt *exalted* mee. The leſſe was giuen for thee, the more I owe thee, who wert content to bee prized ſo low, and *made of no reputation* for me. O ſtrange ranſome! The *Redeemer* is *ſold*, that the *ſold bond-ſlaue* may be redeemed. O admirable iudgement! The righteous is *condemned*, that the vnrighteous may righteouſly be acquitted. O wonderfull cure! The Phyſitian is ſicke, and dyeth, that the Patient may liue. *Meeke Sauiour*, thou foreſaweſt that the *Diuell* would *enter into Iudas* before he entred. Thou kneweſt that hee would *betray* thee, yet thou choſeſt him: that he would *liſt vp his foot againſt thee*, yet thou *ſhoddeſt him with the preparation of the Goſpell of peace*: that he would *faile* thee, yet thou truſtedſt him with thy Purſe: that the *poyſon of Aſpes was vnder his lips*, yet thou ſuffereſt him to touch thy Lips, in

which *there was no guile*, and ſeale them with a kiſſe; and gently vnſealing them, thou ſaidſt no more to him but, *Friend, how cameſt thou hither? Doeſt thou betray the Son of man with a kiſſe?* Sweet Sauiour, how wilt thou entertaine thy friends, when thou thus intreatedſt thy treacherous ſeruant? Thou who wert ſo good to him, that was ſo bad, as worſe neuer was; how will thy grace and goodneſſe abound to them that *excell in vertue?* If thou ſufferedſt a Traytor to *kiſſe* thee, thou wilt neuer refuſe to cheere vp the drooping countenance of a penitent ſinner with a *kiſſe*. Thy Spouſe emboldneth me to begge that kindneſſe of thee which ſhee did. *Let him kiſſe mee with the kiſſes of his lips*, *Kiſſe* thou me with a *kiſſe of loue*, but let me neuer *kiſſe thee* with the *kiſſe* of *Iudas*. Let me not *draw neare to thee with my lips, and bee farre from thee in my heart*,

heart, but firſt *draw my heart*, and then my body and ſoule vnto thee. Thou *requireſt the heart, and ſearcheſt the heart, and tryeſt the heart*, and acceptſt of no ſeruice or ſacrifice without it; Lord, *giue mee a cleane heart, and renue a right Spirit within me*, that I may giue thee ſuch an *heart* as thou requireſt. *Cleanſe* the thoughts, and affections, and intentions of my heart from all impurity, impiety, iniquity, inſincerity, fraud, and hypocriſie. Let all the thoughts of my *heart* be pure, the deſires holy, the intentions ſincere, the affections vnfained, & let all my words and workes be *hearty*. O let my *heart* be alwaies *fixed vpon thee*, poſſeſſed *by thee*; eſtabliſhed *in thee*; true *vnto thee*; vpright *towards thee*; and ſincere *for thee*; that in the great Day, *when the ſecrets of all hearts ſhall be manifeſted*, my *heart* may not *condemne mee*, but thou approue

it, and accept it, and fill it with such ioyes as neuer *entred into the heart of man.* So be it. *Amen.*

The close out of Scripture.

Thankes be giuen to the Father, which hath made mee meete to bee partaker of the inheritance of the Saints in light, Col. 1. 12.

Who hath deliuered me from the power of darkenesse, and hath translated me into the Kingdome of his deare Sonne, verse 13.

In whom I haue redemption through his blood, euen the forgiuenesse of sinnes, ver. 14.

Thurs-

Thurſday's Deuotion, being the fifth day from the Creation.

The Father worketh, Ioh. 5. 17.
The worke of Creation on this day.

SO *afterward God ſaid, Let the* waters *bring foorth, in abundance euery creeping thing that hath life: and let the Fowles fly vpon the earth in the open firmament of the Heauen*, Gen. 1. 20.

Then God created the great Whales, and euery thing liuing & mouing, which the waters brought forth in abundance, according to their kinde, and euery feathered Fowle, according to his kind: and God ſaw that it was good, ver. 21.

Then God bleſſed them, ſaying: Bring forth fruit & multiplie, and fill the waters in the Seas, and let the Fowles multiply in the earth, verſe 22.

So the Euening and the Morning were the fifth day, ver. 23.

And

And I worke, Ioh. 5. 17.

The worke of *Redemption* on this day.

THen came the Day of vnleauened bread, when the Paſſeouer muſt bee ſacrificed, Luke 22. 7.

And he ſent Peter *and* Iohn, *ſaying, Go and prepare vs the Paſſeouer, that we may eat it, verſe.* 8.

And they ſaid vnto him, Where wilt thou that we prepare, verſe 9.

And he ſaid vnto them, Behold when ye are entred into the Cittie there ſhall a man meete you bearing a pitcher of water, follow him into the houſe where hee entereth, verſe 10.

And ſay to the good man of the houſe, The Maſter ſaith vnto thee, Where is the lodging where I ſhall eate my Paſſeouer with my Diſciples? ver. 11.

Then hee ſhall ſhew you a great high

high Chamber, &c. ver. 12.

So they went, and found as hee had ſayd vnto them, and made ready the Paſſeouer, ver. 13.

And he tooke Bread, and when he had giuen thankes hee brake it, and gaue to them, ſaying; This is my Body which is giuen for you, doe this in remembrance of me, ver. 19.

Likewiſe alſo, after Supper he tooke the Cup, ſaying: This Cup is the New Teſtament in my blood, which is ſhed for you, ver 20.

And he came out, and went (as he was wont) to the Mount of Oliues, and his Diſciples alſo followed him, verſe. 39.

And when he came to the place, he ſaid to them, Pray, leaſt ye enter into temptation, ver. 40.

And hee got himſelfe from them about a ſtones caſt, and kneeled downe and prayed, verſe 14.

Saying, Father, if thou wilt, take away this Cup from mee: neuerthe-

uertheleſſe not my will, but thine be done, verſ. 42.

And there appeared an Angell vnto him from Heauen, comforting him, verſ. 43.

But being in an Agony, he prayed more earneſtly: and his ſweate was like drops of blood, trickling downe the ground, ver. 44.

For thine inſtruction meditate
- *In the morning on the Creation of Fiſh and Fowle.*
- *In the Euening, on thy Saiuours*
  - *Agony.*
  - *Laſt Paſſeouer.*
  - *Supper.*

For thy comfort apply to thy ſelfe the Benefits
- *Corporall of the one.*
- *Spirituall of the other.*

For thy correction reproue thy
- *Abuſe of the one.*
- *Vnthankfulneſſe for the other.*

Quicken
- Thy thankeſgiuing by the Hymne.
- Thine obedience by the admonition.
- Thy Zeale and Patience by the Prayer enſuing.

The

The Hymne for Thurſday-morning.

O *Lord, how manifold are thy workes, in wiſedome haſt thou* made *them all! the earth is full of thy riches, Pſalme* 104. 24.

So is the great and wide Sea, *wherein are things* creeping innumerable, *both* ſmall and great beaſts, *ver.* 25.

There go the Ships, and there is that Leuiathan, *whom thou haſt made to take his paſtime therein, ver.* 26.

Theſe waite all vpon thee, that thou mayeſt giue them their meate in due ſeaſon, ver. 27.

That thou giueſt, they gather, thou openeſt thy hand, and they are filled with good, ver. 28.

Thou hideſt thy face & they are troubled; thou takeſt away their breath and they dye, and returne againe to their duſt, ver. 29.

They

They that goe downe to the Sea in ſhips, that doe their buſineſſe in great waters, *Pſal.* 107. 23.

Theſe ſee the works of the Lord, and his wonders in the deepe, *v.* 24

For he commandeth, and raiſeth vp the ſtormy winde, *which liſteth vp the* waues *thereof, verſe* 25.

They mount *vp to the Heauens, they goe* downe *againe to the* depth; *their heart is melted becauſe of trouble, ver* 26.

They reele too and fro, *and* ſtagger *like a drunken man, and are euen at their wits end, verſe* 27.

Then crie they to the Lord in trouble, and hee bringeth them out of their diſtreſſe, verſ. 28.

He maketh the ſtormes to ceaſe, ſo that the waues *thereof are ſtill, verſe* 29.

Then are they glad becauſe they are quiet: *ſo he bringeth them to their deſired Hauen, verſe* 30.

Praiſe the Lord vpon earth yee

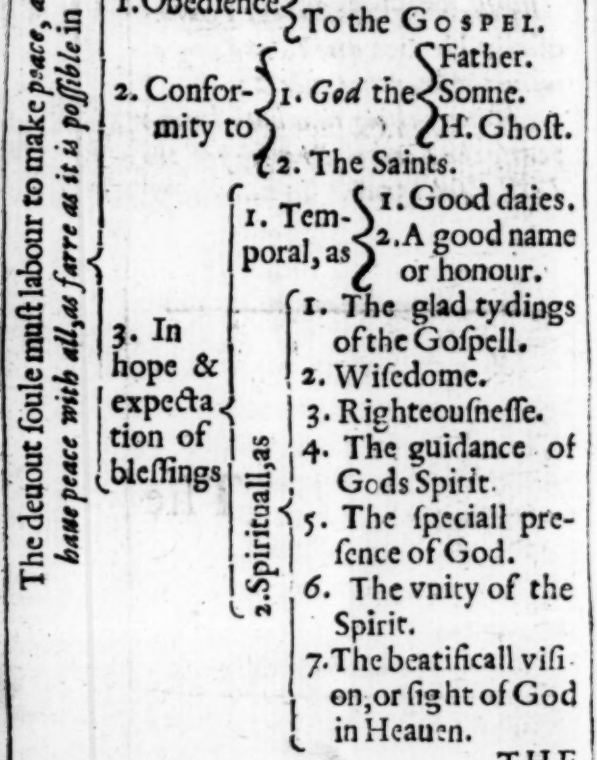
Dragons

*Dragons and all deepes, Pſ.*148.7.
Beaſts *and all* Cattell, *Wormes, and* feathered Fowles, ver.10.
He ſendeth the Springs *into the Vallies, which* runne *betweene the mountaines, Pſal.*104.10.
By theſe Springs *ſhal the* Fowles of the Heauen *dwell, and ſing among the branches, ver.*12.
*Let euery thing that hath breath prayſe the Lord; Prayſe yee the Lord, Pſal.*150.6.

The

The Admonition for Thursday Morning being an Exhortation to peace making, or the seauenth Beatitude.

THE ANALYSIS.



THE

THE TEXTS.

Precepts in the Law.

SEeke *peace* and *ensue it*, Psal. 34.14.

Execute the iudgement of truth and *peace* in your gates, Zach. 8.16.

Let none of you imagine euill in your hearts against your Neighbour, ver. 17.

In the Gospell.

Haue Salt, and *haue peace* one with another, Mar. 9.50.

Into what house soeuer ye enter, first say; *Peace* bee to this house, Luk. 10.5.

If it be possible, haue *peace* with all men, Rom. 12.18.

Let vs therefore follow after the things that make for *peace*, and things wherewith wee may edifie one another, Rom. 14.19.

God hath called vs to *peace*, 1. Cor. 7.15.

Be of one mind; liue in *peace*, 2 Cor. 13 11.

Let the *peace of God* rule in your

your hearts, to the which all yee are called in one body, Col.3.15.

Follow righteousneſſe, faith, charitie, *peace*, with them that call on the Lord out of a pure heart, 2.Tim.2.22.

Examples.

Follow *peace* with all men, &c. Heb.12.14.

God the Father, God of peace.

God is not the *God* of confuſion, but of *peace*, 1.Cor.14.33.

The *God of peace* ſhall be with you, Phil.4.9.

The Sonne Prince of peace.

To vs a *Sonne* is giuen, and the gouernement ſhall be vpon his ſhoulders, and his Name ſhall be called, Wonderfull, Counſeller, The Mighty God, The Euerlaſting Father, The *Prince of peace*, Iſa.9.6.

Melchiſedec, firſt being by interpretation, King of Righteouſneſſe: and after that, alſo, King of *Salem*, which is King of *peace*, Heb.7.2.

That he might be like to the *Sonne* of God, who abideth a Prieſt continually, ver.3.

The

The fruit of the Spirit is loue. ioy, *peace*, &c. Gal. 5. 22. — *The Holy Ghost the Spirit of peace.*

Abraham said, Let there be no strife betweene me and thee, and my Herdsmen, and thy Herdsmen, for we are brethren, Gen. 13. 8.

I labour for *peace*, Psal. 120. 6. — *The Saints, children of peace.*

Though I be free from al men, yet haue I made my selfe seruant vnto all, that I might gaine the more, &c. 1. Cor. 9. 19.

Being reuiled, we blesse: being persecuted we *suffer* it, 1. Cor. 4 12.

Being defamed, we *intreate*, verse 13. — *The fruits of peace are Prosperity*

What man is he that desireth *life* and loueth *many dayes*, that he may see good, Psal. 34. 12.

Seeke *peace*, &c. ver. 14.

Blessed are the *Peace-makers*, for they shall be called, The *children of the most High*, Mat. 5. 9. — *Honour.*

If the Sonne of *peace* be there, your *peace* shall *rest vpon it*: if not, it shall turne to you againe, Luke 10. 6. — *Benediction*

The

Wiſedome. The *Wiſedome* from aboue is firſt pure, then *peaceable*, Iam. 3. 17.

Righteouſneſſe. The fruits of *righteouſneſſe* are ſowne in *peace* of them that make *peace*, Iam. 3. 18.

The Kingdome of *God* is not meat and drinke, but righteouſneſſe and *peace*, and ioy in the Holy Ghoſt, Rom. 14. 17.

The ſpeciall preſence of God. Liue in *peace*, and the God of loue and *peace ſhall be with you*, 2. Cor. 13. 11.

Vnity. Keepe the *vnity* of the Spirit in the bond of *peace*, Epheſ 4. 3.

Beatificall Viſion. Follow *peace*, &c. without which no man ſhall *ſee God*, Heb. 12. 14.

THE

The Prayer for *Thurſday Morning*: *compoſed*,

of { Petitions ſutable to the worke of the day. / Motiues to peaceableneſſe agreeable to the precedent exhortation.

ONe depth calleth vpon another; the depth of my ignorance vpon the depth of thy Wiſedome: the depth of my wickedneſſe, vpon the depth of thy goodneſſe; the depth of my miſerie, vpon the depth of thy mercy. O Lord, in the depth of thy Wiſedome find meanes to helpe my ignorance: in the depth of thy goodneſſe, to ouercome my wickedneſſe: in the depth of thy mercy to relieue my miſery. Inlighten mine vnderſtanding, that I may know mine ignorance: rectifie my will, that I may deteſt my wickedneſſe: and molli-

mollifie my heart, that I may bewaile my miserie: and by faith incorporate mee into thy Sonne *Iesus Christ*, that I may be partaker of his knowledge, righteousnesse, and happinesse. As he made my ignorance his ignorance, and my sinne his sinne, and my misery his misery, by taking vpon him my guilt, and satisfying for my punishment: so make thou (I beseech thee) his Wisedome my instruction, his Righteousnes my sanctification, and his Glory my happinesse. Consider mee, I beseech thee, not as I am in my selfe, defiled, but as I am in him, washed: not as I am in my selfe naked, but as I am in him, clothed: not as I am in my selfe wounded, but as I am in him, healed: not as in my selfe, a child of wrath, but as in him reconciled and at peace with thee. And hauing my *peace* made with thee by *his chastisement*, grant that I may *haue peace*

as

as farre as is possible, *with all men*; especially, with all the *children of peace*. Let me euer remember and consider, that thou, my Father, art the *God of peace*; and thy Sonne my Sauiour, the *Prince of peace*: and his Law the *Gospell of peace*: and his Seruants the *Children of peace*: whose duty is the study of *peace*, and the marke they principally ayme at, as the end of their faith, the *peace of God which passeth all vnderstanding*. O let me striue and contend against strife and contention, as a thing most hatefull to thee, hurtfull to my neighbour, and most of all preiudiciall to my selfe, by endangering my person and state, disturbing the quietnesse of my minde, hinedering mee in the prosecution of my businesse, and (which is worst of al) making me indisposed, and altogether vnfit for the performance of diuine duties. Teach me of what spirit *I am* or should

be, euen of that which *deſcended* vpon thy Sonne *in the liken ſſe of a Doue* without Gall. By this Spirit *mortifie* in me the *luſts and affections* of the fleſh, as enuy, wrath, reuenge, and the like. By the *ſtill voice, in which thou* ſpakeſt to *Elias*, let me learne that thou art not in the *fire* of my rage, nor in the *ſtorme* of my paſſion, but in the *ſoft* gale of grace. Lord, who on this day *repleniſhedſt the Sea and Riuers with fiſh*, and Aire with Fowles in ſhapes admirably various, and in number almoſt infinite; ſtir me vp by the conſideration thereof, to admire thy power and wiſdome in thus ſtoring, and (as it were) peopling this vaſte and fearefull ſeeming ſolitude; and much more to magnifie thy goodnes in thus richly and daintily furniſhing the tables of men. Bleſſed Lord, who this day *madeſt the waters fruitfull*, let thy *Spirit moue vpon the waters* of my

my teares, that they may abound in the fruits of repentance, and be bleſſed in the increaſe of ſpirituall conſolation. Lord, who this day *commandedſt the Fowles to flie through the ayre*, lift vp my ſoule from the earth with the *wings of* faith and hope, that ſhee may *flie* vp towards heauen. Make mee *light* & cheerefull after my heauy ſorrowes and grieuous afflictions, that though I haue beene as blacke aad ſad in my heart and countenance, as if *I had layen among the pots, yet I may be*, by the grace of thy Spirit, which deſcended in the likeneſſe of a Doue, *like that Doue, whoſe wings are ſilver, and her feathers like gold*, So be it. *Amen.*

The cloſe out of Scripture.

God grant that my loue may abound yet more and more in knowledge & in all iudgement, Phil. 1. 9. That I may diſcerne things that

differ one from another, that I may be pure, and without offence, vntill the day of Christ, ver. 10.

Filled with the fruits of righteousnes, which are by Iesus Christ, vnto the glory and praise of God, verse 11.

The Deuotion for Thursday Euening.

THE HYMNES.

Wherin the deuout soule expresseth her { *desire of* / *prayer for* } { *peace* } { *Publike.* / *Priuate.* }

THE TEXT.

BEhold how good and pleasant a thing it is, brethren to dwell together in *vnity*, Psal. 133.1.

It is like the pretious Oyntment vpon the head, that ranne downe vpon the Beard, euen *Aarons* Beard, and went downe to the skirts of his clothing, v. 2.

As

As the dew of *Hermon*, and as the dew that descended vpon the Mountaine of *Sion*, for there the Lord promiseth his blessings, and life for euermore, v.3.

Wo is me, that I am constrained to dwell with *Mesecke*, and to haue my habitation in the tents of Kedar, Psal.120.5.

My soule hath long dwelt among them that bee enemies vnto *peace*, ver.6.

I labour for *peace*, but when I speake to them therof they make themselues ready to battaile, v.7.

Pray for the *peace* of Ierusalem; they shall prosper that loue thee, Psal.122.6.

Peace bee within thy walls, and prosperitie within thy Pallaces, ver.7.

For my brethren and companions sake, I will now say, *Peace* be within thee, ver.8.

Because of the house of the Lord my God, I will seeke thy good, ver.9.

The Admonition for Thursday Euening, being an Exhortation to Patience, the eight Beatitude.

THE ANALYSIS.

All true Christians must valiantly and chearefully endure troubles for the Gospell in respect of

1. *God* his { Will. Power. Ordinance.
2. *Christ* his { Loue. Example. Sympathy with vs.
3. The Saints { Practice. Encouragement.
4. The enemies { Conuersion or Conuiction.
5. Our selues who thereby receiue { 1. Tryall. 2. Ioy. 3. Assurance of GOD'S loue. 4. Quiet fruit of Righteousnesse. 5. Holinesse and perfection. 6. Life. 7. Protection. 8. Honour before *God*. 9. Inestimable rewards, { 1. In this life. 2. In the life to come.

THE

THE HYMNE.

IN the world yee *shall haue* afflictions, Ioh. 16. 33.

I was *dumbe*, and opened not my mouth, because thou, *Lord hadst done it*, Psal. 39. 9. *God his Will.*

Let them that suffer according to the Will of *God*, commit their soules to him in well doing, as their faithful creator, 1. Pet. 4. vlt

Who hath euer *resisted his will?* Rom. 9. 19.

He is *able to subdue* all things to himselfe, Phil. 3. 21. *Power.*

We must through many afflictions enter into the Kingdome of *God*, Acts 14. 22. *Ordinance*

All that liue godly in *Christ Iesus*, shall suffer persecutions, 2. Tim. 3. 12.

Thou therefore *endure* hardnesse, as a good Souldier of *Iesus Christ*, 2. Tim 2. 3.

You *shall be hated* of al men for my Names sake, Luk. 21. 17.

Christ his loue.

The *loue of Christ* constraineth vs, because wee thus iudge, that if One dyed for all, then all were dead, 2. Cor. 5. 14.

Who shall separate vs from the *loue of Christ*? Shall tribulation, or anguish, or distresse, or persecution or famine, or sword? Rom. 8. 35.

I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ver. 38.

Nor height, nor depth, nor any other creature shall be able to separate vs from the *loue of God*, which is in *Christ Iesus* our Lord, Rom. 8. 39.

Bee not therefore ashamed of the testimony of our *Lord Iesus*, nor of mee his prisoner, but bee *partakers* of the afflictions of the Gospell, 2. Tim. 1. 8.

As the *sufferings of Christ* abound in vs, so our consolation abounds through *Christ*, 2. Cor. 1. 5.

Christ

Christ also *suffered* for vs, leauing vs an *example*, that wee should follow his steps, 1.Pet.2. 21. *Example.*

Whom he fore-knew, he predestinated to be *conformed to the Image* of his Sonne, Rom.8.29.

I was hungry, and ye gaue me no meate; *I was* thirsty, and yee gaue me no drinke, &c. Mat.25. 42. *Sympathy.*

In as much as yee did it not to one of the least of these, ye did it not *vnto me*, ver.45.

He that despiseth you, *despiseth me*, Luk.10.16.

Saul, Saul, Why persecutest thou me? Act.9.4.

Naked came I out of my Mothers wombe, and naked shall I returne thither againe; the Lord gaue, and the Lord hath taken away, and *blessed be the Name of the Lord*, Iob 1.21. *The Saints continuall practise. Iob.*

Shall wee receiue good at the hands of the Lord, and *shall we not receiue euill?* In all this did

not *Iob* ſinne with his lips, Iob 2.20.

Dauid. But I was as a man that *heareth not*, and in whoſe mouth are *no reproofes*, Pſal.38.14.

For thy ſake are we *killed all the day long*, &c. Pſal.44.22.

Ieremiah. It is good for a man that hee *beare the yoake* in his youth, Lament.3.27.

He ſitteth alone and keepeth ſilence, becauſe *he hath borne it* vpon him, ver.28.

He putteth his mouth to the *duſt* if ſo be there may be hope, ver 29.

He *giueth his cheeke* to him that ſmiteth him; he is filled full with reproach, verſ.30.

The Apoſtles and Saints of the Primitiue Church Others *were tortured*, and would not be deliuered, that they might receiue a better reſurrection, Heb.11.35.

And others haue *beene tryed* by *mockings* and *ſcourgings*, yea moreouer, by *bands* and *impriſonment*, ver.36.

They

They were *ſtoned*, they were *hewen aſunder*, they were *tempted*, They were ſlaine with the ſword, they wandred about in ſheepe skins, and goate-skins, being deſtitute, afflicted, tormented, verſe 37.

Of whom the world was not worthy, they wandred in deſerts, and in mountaines and dennes, and caues of the earth, verſe 38.

And they departed from the preſence of the Counſell, reioycing that they were counted worthy to *ſuffer ſhame* for his Name, Acts 5 41.

Then *Paul* anſwered, What meane you to weepe, and to breake mine heart, for I am *ready*, not onely to be *bound*, but to *dye* alſo at Ieruſalem, for the Name of the *Lord Ieſus*, Acts 21.13. *Paul.*

In *labours* more abundant, in *ſtripes* aboue meaſure, in *priſon* more frequent, in *death* often,

2.Cor.

The Theſſalonians.

2.Cor. 11. 23,24,25,26,27,28, 29,30. verſes.

Remembring without ceaſing your workes of faith, and labour of loue, and *patience* of hope in our Lord *Ieſus Chriſt*, 1. Theſſ. 1.3.

God hath ſet forth vs the laſt Apoſtles, as it were appointed to *death*, for we are made a ſpectacle to the world, and to Angels, and to men, 1.Cor.4.9.

Ye endured a great *fight of afflictions*, Heb.10.32.

The Hebrewes.

Partly while yee were made a *gazing ſtocke*, both by *reproaches and afflictions*, and partly while yee became companions of them that were ſo vſed, ver.33.

The Church at Epheſus.

I know thy *workes* and thy *labour*, and thy *patience*, Reuel. 2.2.

Thyatira.

I know thy *faith*, and thy *patience*, and thy *workes*, ver.19.

My *bonds* in Chriſt are manifeſt in that place, and all other places, Phil. 1.13.

And

And many of the brethren in the Lord waxing confident by my bonds; are made more *bold* to ſpeake the Word without feare, Phil. 1.14. *Encouragement of others.*

And they caſt *Stephen* out of the City, and *ſtoned him*; and the Witneſſes layd downe his clothes at the young mans feete, whoſe name was *Saul*, Act. 7.58.

And they ſtoned *Stephen* calling vpon *GOD*, and ſaying, Lord, Ieſus receiue my Spirit, ver. 59.

And he kneeled downe, and cryed with a loud voyce, Lord lay not this ſinne to their charge; and when he had ſayd this, he fell aſleepe, ver. 60.

See hereupon *Sauls* conuerſion, Act. 9. *Conuerſion of enemies.*

They ſhall lay their hands on you, and *perſecute* you, deliuering you vp to their Synagogues, and into *priſon*, being brought *before Kings and Rulers* for my Names ſake, Luk. 21.12. *Conuiction.*

And

And this ſhall turne to you for a *teſtimony* againſt them, verſe 13.

And you ſhall be brought before *Gouernours and Kings* for my Names ſake, for a *teſtimonie* againſt them, and againſt the Gentiles, Matth. 10. 18.

Triall. Others had *tryalls* of cruell *mockings and ſcourges*, yea moreouer of *bonds* and *impriſonment*, Heb. 11. 36.

The *trying* of your faith worketh patience, Iam 1. 3.

Ye are in heauineſſe through manifold *temptations*, 1. Pet. 1. 6.

That the *triall* of your faith being much more pretious then Gold, (though it be *tryed* with fire) might be found vnto praiſe, and honour, and glory at the appearing of *Ieſus Chriſt*, ver. 7.

Ioy. Brethren account it exceeding great *ioy* when yee fall into diuers *temptations*, Iam. 1. 2.

I *reioyce* in my *ſufferings*, Col. 1. 24.

Your

Your ſorrow ſhall be turned into *ioy*, Ioh. 16. 20.

As many as I *loue*, I *rebuke*, and *chaſten*, Reu 3. 19.

Whom the Lord *loueth* he *chaſteneth*; and he *ſcourgeth* euery ſonne that he *receiueth*, Heb. 12. 6. *Aſſurance of Gods loue*

No chaſtening, for the time ſeemeth to be *ioyous* but *grieuous*. Neuertheleſſe, afterwards it yeeldeth the peaceable *fruit of righteouſneſſe* to them that are exerciſed thereby, ver. 11. *Fruit of righteouſneſſe.*

He *chaſteneth* vs for our profit, that we might be partakers of his *holineſſe*, ver. 10. *Holineſſe.*

Let patience haue her perfect *worke*, that ye may be *perfect and entire, wanting nothing*, Iam. 1. 4. *Perfection.*

By *patience* ye ſhall *inherit the promiſes*, Heb. 6. 12. *The Promiſes.*

By your *patience poſſeſſe your ſoules*, Luk. 21. 19. *Life.*

Becauſe thou haſt kept the words of my *patience*, I will keep thee from the *houre of tentation*, Reu. 3. 10. *Protection.*

Who-

Honour in Heauen.

Whosoeuer confesseth me before men, I *will confesse him before* my Father which is in *Heauen*, Luk. 12.8.

Reward in this life.

Verily I say vnto you, that no man that hath forsaken house, or lands for my sake, but he shall receiue an *hundred fold*, and in the *world to come life everlasting*, Mark. 10.29.

If ye suffer for righteousnesse sake, blessed are ye: *feare not* their feare, neither be troubled, 1. Pet. 3.14.

But sanctifie the Lord in your hearts, ver. 5.

In the life to come.

If we suffer with him, wee shall also *raigne with him*, Rom. 8.17.

The *afflictions* of this present life are not worthy the *glory that shall bee reuealed*, verse. 18.

Blessed are they that *suffer for* righteousnesse sake, *for theirs is the kingdome of Heauen*, Matth. 5. 10.

THE

THE PRAYER FOR *Thurſday Euening*; *conſiſting*

of
1. Petitions ſutable to the workes of redemption on this day.
2. Motiues to patience agreeable to the precedent exhortation.

GRacious *Lord and Sauiour* who this day didſt *eate the Paſſeouer*, and werſt eaten in thy *Supper*; *Sup with me in the Euening* of this life, and grant that I may *Dine* with thee in thy *day* of eternity. Gratious *Redeemer*, who this day gaueſt thy ſelfe to me in the *Sacrament*, firſt inſtituted by thee; and the day following gaueſt thy ſelfe for mee on the *Croſſe*; giue me a ſpeciall faith to receiue thee, and retaine thee, and apply continually thy feare to embolden mee, thine *Agony* to comfort mee, thy *nakedneſſe*

neſſe to *cloath* me, thy *condemning* to *quit* me, thy *blood* to *clenſe* me, thy *wounds to heale* me, and thy *death* to *quicken* me. O let not the *worke of thy* hands be plucked out of thy hands. Let not the purchaſe of thy blood be morgaged to the Diuell. Let not thy *teares* and *blond* be *ſhed* in vaine. Let not thy *ſighes* and *groanes* be breathed out to no purpoſe. Let not thine *agony and ſweat*, let not thy *taking and binding*; let not thy *arraigning and condemning*; let not thy ſtripping and *ſcourging*; let not thy *buffeting* and being *ſpit vpon*; let not thy *pricking and goaring*; let not thy *crucifying and dying* want their effects in me. What ſhould I not doe or ſuffer for thee, who wert martyred in all parts of thy body & faculties of thy ſcule for me: In thy minde by apprehenſion of thy *Fathers wrath*, in thy affections by feare and ſorrow euen *vnto death*; in thy inward

parts

parts by thine *agonie*: in thy outward by thy *torments*: in thy *head* by *thornes*: in thy *cheekes* by *buffets*: in thy *face* by *ſpittle*: in thy eares by *blaſphemies*: in thy *ſmell* by the ſtench of *Golgotha*: in thy *taſt* by *gall and vinegar*: in thy *hands and feete* by *nayles*: in thy *body* by *ſtripes*: in thy *ſide* by the *launce*: and in thy *ſoynts* by the *croſſe*. O Lord, who haſt *called me to the knowledge of thy truth*, and by thy Spirit imprinted thy *loue in my heart* by thoſe *nailes which faſtened thee* to the *Croſſe*. Let *nothing* euer *be able to ſeparate mee from thy loue*, not *tribulatiõ, nor anguiſh, nor perſecution, nor height, nor depth, nor things preſent, nor things to come, nor life, nor death*: For I know *that all things worke for the beſt to them that loue thee*. I cannot *ſuffer* the thouſandth part of that for thee, which thou haſt *ſuffered* for me. I cannot *ſuffer* the leaſt part of that which I deſerue

ſerue for my ſins. I cannot *ſuffer* any thing which the Apoſtles & Prophets haue not *ſuffered* before me. I cannot ſuffer ſo much as may any way counter-ballance the maſſie *crowne of glory prepared for me*. For my *light and momentary afflictions are no way worthy the glory that ſhall be reuealed vpon mee hereafter*. And for the preſent, what are *afflictions*, or *croſſes*, or *perſecutions*, or *mockes*, or *diſgraces*? but the common *lot* of thy children, the diſcipline of thy ſchoole, the phyſicke for my ſoule, the *pledge of thy loue*, the *badge of my profeſſion*, the incentiues of my deuotion, the *triall of my faith*, the exerciſe of my *patience*, the teſtimonie of my *conſtancie* the marke of my *conformitie* with thee. When I am thus *chaſtened I am iudged of thee, that I bee not condemned of the World. Shall bands therefore or impriſonment, or ſtripes, or baniſhment, ſepa-*

rate

rate mee from thy loue? Nay, ſith I know they befall mee by thy prouidence, and are mitigated by thy mercy, and directed by thy loue for my greater good; they ſhall rather vnite me faſter to thee. How ſhall I *denie* thee who art *the Lord that bought mee?* How ſhould I *grieue the Spirit* which *comforteth* me in all my griefe? How ſhould I *ſet that* bloud *at nought* which was *the price of my redemption?* How ſhould I euer willingly *offend thee* who art my *peace, & haſt reconciled me to thy Father,* & payed my *ranſome* with thy deareſt hearts blood? How can I euer forget thee who remembreſt me at all times, in all places; in my iournies by thy conduct; at home by thy ſafe-guard; in my prayers by thy aſſiſtance; in my afflictions by thy comforts, in my board by thy bountie; in my bed by thy protection; and in all my waies by

by thy ſupport. To this thy gracious prouidence & *care* which *continually watcheth ouer* al thine Elect, I commend my *ſleepe and reſt* this night, beſeeching thee ſo to order it and me, that whether I *ſleepe* or *wake*, whether I labour or reſt, whether I lye downe or riſe vp, all may bee done vnder thy protection, in thy feare, to thy glory, *So be it*, Amen.

The cloſe out of Scripture.

To him that is able *to keepe mee that I fall not, and to preſent me faultleſſe*, before the preſence *of his glory with ioy*, *Iude* 24.

That is, to God onely wiſe, my Sauiour, be glory, and Maieſty, and dominion, and power, &c. ver. 25.

The

The Deuotion for *Fryday.*

The Father worketh.

The worke of Creation on this day.

MOreouer, God *ſayd, Let the earth* bring forth the liuing thing, *according to his kinde,* cattell *and that which* creepeth, and the beaſt of the earth, *according to his kinde, and it was ſo, Gen.* 1.24.

And God *made the* beaſt of the earth *according to his kinde, and the* cattle *according to his kinde: and* euery creeping thing *of the earth according to his kinde: &* God *ſaw that it was good, v.*25

Furthermore, *God ſayd, Let vs* make man *in our owne Image, according to our likeneſſe, and let him* rule ouer the fiſh of the Sea, *and ouer the* Fowle *of the heauen, and ouer the* beaſts, *and ouer all* the earth, *and ouer* euery thing

thing that creepeth *and* moueth *on the earth, ver.* 26.

Thus God created *the* man *in his Image: In the Image of* God *created he him; he created them male and female, ver.* 27.

And God *blessed them, and* God *said to them:* Bring forth fruit *and* multiply, *and fill the earth and subdue it, and rule ouer the fish of the Sea, and ouer the fowle of the Heauen, and ouer euery beast that moueth vpon the earth, ver.* 28.

And God *said, Behold, I haue giuen to you euery* herbe *bearing seede which is vpon all the earth, and* euery tree *wherein is the fruit of a tree bearing seede that shall be to you for meate, ver.* 29.

Likewise, to euery beast *of the earth, and to* euery fowle *of the heauen, and euery* thing that moueth *vpon the earth which hath life in it selfe, euery* greene *herbe shall be for meate; and it was so, ver.* 30.

And

And God ſaw that he had made, and loe it was very good. So the Euening and the Morning were the ſixt day, ver.31.

And I worke.

The worke of Redemption on this day.

Mat.27. *the whole Chapter, as alſo* Luk.23. Mar.15. Iohn 19. *When he was* reuiled, *hee* reuiled not againe, *when he* ſuffered, *hee* threatned not, *but committed himſelfe to him that iudgeth righteouſly*, 1.*Pet.*2.23.

Who his own ſelfe bore our ſins, *in* his owne Body on the tree, ver.24.

For thine instruction meditate
- *In the morning vpon the worke of thy* Creation.
- *In the Euening on the worke of thy* Redemption, *wrought on this day.*

For thy comfort apply to thy selfe the benefits of both.

For thy correction checke thy selfe for thy
- *Defacing* Gods Image *stamped on thee at thy Creation.*
- Trampling vnder foot Christs blood the price of thy Redemptiō

Quicken
- Thy thankefulnesse by the Hymne.
- Thy sanctity and faith by the exhortation.
- Thy Zeale and Deuotion by the prayer ensuing.

The

The Hymne for Fryday morning, being the sixt day from the *Creation.*

O *Come let vs worship, and* fall downe, *and kneele before the Lord our Maker, Psal.* 9.6.

For he is the Lord our God, *and we are the* people of his pasture *and* the sheepe of his hands, *verse* 7.

What is man *Lord, that thou art so mindfull of him, or the* son of man *that thou visitest him? Psal.*8.4.

Thou madest him *little lower then the Angels, to crowne him with* glory and worship, *ver.*5.

Thou madest him to haue dominion ouer thy workes, *and thou hast put* al things in subiection *vnder his feete, ver.*6.

All Sheepe *and* Oxen; *yea, and the* beasts of the field, *ver.*7.

The Fowles *of the ayre and the* Fishes *of the Sea, and whatsoever walketh through the paths of the seas, ver.* 8.

O Lord our governour, how excellent is thy Name in all the world, verse 9.

The

The Admonition for Fryday Morning, being an Exhortation to holineſſe of life and conuerſation, the ninth Beatitude.

THE ANALYSIS.

We are in holy Scriptures inuited & perſwaded to *Holines* by

1. Precepts in the { LAVV. GOSPEL.
2. The patterne of ſanctity in *God* the { Father. Sonne. Spirit.
3. The Titles and Attributes of the Church.
4. The ſtate of Creation at the firſt.
5. The nature of our Vocation.
6. The end of our Redemption.
7. The effect of Sanctification.
8. The condition of Glorification.
9. The fruits of holineſſe which are { 1. Ioy. 2. Peace. 3. Proſperity. 4. Dignitie. 5. Euerlaſting happineſſe.

THE TEXTS.

For holines.

BE E *yee holy*, for I the *Lord* your *God am holy*, Leuit. 11. 44.

1. Precepts.

Giue your members ſeruants vnto righteouſneſſe in *holineſſe*, Rom. 6. 19.

Follow peace with all men and *holineſſe*, Heb. 12. 14.

Put on the new man which after God is created in true *holines*, Epheſ. 4. 24.

2. Patternes of it in God the Father.

Be in behauiour as becommeth *holineſſe*, Tit. 2. 3.

As he that called you is *holy*, ſo be *yee holy* in all manner of conuerſation, 1. Pet. 1. 15.

The Sonne.

Thou wilt not ſuffer thy *holy one* to ſee corruption, Act. 2. 27.

But yee denyed the *holy one*, and the iuſt, Act. 3. 14.

The Spirit.

Holy men ſpake as they were moued by the holy Ghoſt, 2. Pet. 1. 21.

Shee was found with child of the

the Holy Ghoſt, Matth. 1. 18.

He will baptize you with the *holy* Ghoſt & with fire, Mat. 3. 11

Ieſus Chriſt declared to be the Sonne of God by the Spirit of ſanctification, Rom. 1. 4.

The Temple of God is *holy*, *which Temple* ye are, 1. Cor. 3. 17

The Church

That he might preſent to himſelfe a *glorious Church*, not hauing ſpot or wrinkle, or any ſuch thing, but that it ſhould *be holy*, and without blemiſh, Eph. 5. 27.

Reaſons drawne from our 1. Creation 2. Our vocation.

Created after the Image of *God in* righteouſneſſe and true *holineſſe*, Epheſ. 4. 24.

God hath not *called vs* to vncleanneſſe, but to *holines*, 1. Theſſ. 4. 7.

Let your conuerſation be ſuch as becommeth the Goſpell, Phil. 1. 27.

Walke worthy of the *Lord*, Col. 1. 10.

I beſeech you that yee walke *worthy* the *calling* whereunto yee are *called*, Epheſ. 4. 1.

3. *Redemption.*

He hath visited and *redeemed* his *people*, &c. Luk. 1.68.

That wee might serue him without feare in *holinesse* and righteousnesse all the dayes of our life, Luk. 1.75.

4. *Sanctification.*

Being freed from sinne and made seruants to God, yee haue your fruits in *holinesse*, and the end euerlasting life, Rom. 6.22.

5. *Glorification.*

6. *Fruits of holinesse.*

Follow peace and Holinesse without which no man shall *see the Lord*, Heb. 12.4.

Reioyce in the Lord alwaies, and againe I say *reioyce*, Phil. 4.4.

1. *Ioy.*

Reioyce in the Lord, ô ye righteous, and be *glad all* ye that are true of heart, Psal. 32.11.

Ye *reioyce* with *ioy* vnspeakeable and full of glory, 1. Pet. 1 8.

2. *Peace.*

The Kingdome of *God* is righteousnesse, and *peace*, and *ioy* in the Holy Ghost, Rom. 14.17.

Blessed is the man that walketh not in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the seate of the scorne-

scornefull, Psal. 1. 1.

But his delight is in the Law of the Lord, & in that Law doth he meditate day and night, ver. 2

He shall be like a tree planted by the riuers of water, that bringeth forth his fruit in his season, ver. 3.

His leafe shall *not wither*, and whatsoeuer he doth it shall *prosper*, Psal. 1. 4. 3. *Prosperity.*

Those that *honour* mee, I will *honour*, 1. Sam. 2. 30. 4. *Dignity.*

If thou call the Sabboth thy delight, the *holy* of the Lord, and shalt honour him, Esay 58. 13.

I will cause thee to possesse the *high places* of the earth, Isa. 58. ver. 14.

Blessed are all those that are vndefiled in the way, and walke in the Law of the Lord, Psal. 119 1 5. *Euerlasting happinesse.*

We looke for a *new heauen* and a *new earth*, in which dwelleth *righteousnesse*, 2. Pet. 3 13.

Blessed and *holy* is hee that hath part in the first resurrectiō,

on such the second death hath no power; but they shall be Priests of *God*, and of Christ, and shall raigne with him, Reuel. 20.6.

And *Iohn* saw the holy Citie new Ierusalem, comming downe from God out of heauen, prepared as a Bride adorned for her husband, Reu. 21.2.

He shewed me that great City new Ierusalem, ver. 10.

The way to the *Holyest* of all was not yet made manifest, Heb. 9.8.

By his owne bloud he entred in once to the *holy* place hauing obtained eternall *Redemption for vs*, ver. 12.

The Prayer for *Fryday* Morning, being the ſixt day from the *Creation.*

Compoſed of { Petitions ſutable to the worke of the day. / Motiues to HOLINES agreeable to the precedent exhortation.

GLorious *Creator* and gratious *Sauiour* of mankind, *I liſt vp mine eyes and hands* to thee, whoſe *hands* this day *made and faſhioned mee. I liſt vp my heart* vnto thee, whoſe *heart* was this day *pierced* for my tranſgreſſions. I lift vp my body and ſoule to thee, who this day waſt *liſted* vpon the *Croſſe* to offer an infinite *ſacrifice* for the expiation of the *ſinnes of the whole world.* Let *thy hands which faſhioned and formed mee*, ſuſtaine and ſupport mee: let thine *armes* which thou *ſtretchedſt* on the *Croſſe embrace me*,

me and hold me fast to thee that nothing may *seuer* me from thee. Almighty and most wise *Creator* who hast *made me of nothing*, suffer mee not to make my selfe worse then nothing. Gratious *Redeemer*, who hast *saued that which was lost*, loose not that which thou hast saued. Though the malice of *Sathan* bee great, yet thy goodnesse is greater. Though my sinnes be exceeding many, yet thy mercies exceede them: though my corruption be strong, yet thy grace is stronger. Let it not be in my power or the power of any creature, either in heauen or in earth to marre thy best worke; to *deface thine Image* which first thou stampedst in me; and after I had slurred and almost raced it out, thou hast by grace *renewed* it, according to the first patterne, *in holinesse and righteousnesse*. When thou madest me *light*, I made my selfe *darkenesse*, but thou hast

turned

turned my *darkenesse* into light. When I was *freed*, *I enthraled* my selfe, but thou hast *freed* mee; when I was *straight*, *I crooked* my will, but thou hast *rectified* mee: when I was *hole* I maimed my selfe, but thou hast *healed* mee: when I was *happie* I made my selfe *miserable*, but thou hast *restored mee* to my former blisse. Nay I haue gained by my losses, and am raised higher by my fall, through thy infinite mercie, which hath not onely *ransomed* me from death, but *purchased me* an *eternall inheritance*, and *crowne of life in* thine heauenly Kingdome. Sith thou hast *done* so *great things for me wherein I reioyce*; sith thou hast *prepared such things* for me as *neither eye hath seene, nor eare hath heard, nor euer entred into the heart of man to conceiue; what māner of man ought I to bee in all holy conuersation?* How cleare ought those eyes to be which shall *see God?* How cleane

cleane thoſe eares, which ſhall heare *words that cannot bee vttered?* How *pure* that *heart* which ſhall be *filled with* thoſe *ioyes* which *neuer entred into the heart of man?* Thou ô *Father*, which haſt *created* me art the *holy one of Iſrael.* Thou, ô *Sonne*, who *redeemedſt* me art the *Holy one of God.* Thou, ô *Spirit*, who *ſanctifieſt* me art the *Holy Ghoſt.* Thou, ô *Father* haſt *created* me *according to thine Image in holineſſe & righteouſnes.* Thou, ô *Sonne* haſt *redeemed* me to *ſerue thee in holineſſe and righteouſneſſe all the dayes of my life.* Thou, ô *Spirit*, haſt *freed me* from ſinne and made me *ſeruant to God* that *I might haue my fruit in holineſſe, and the end euerlaſting life.* Our *vocation* is a holy calling, our *ſociety is* a holy *communion*, our ſtyle a *holy Prieſthood*, our aſſemblies *holy congregations*, our country the *holy land of Promiſe*, our citie the *holy Ieruſalem*, our Charters the *holy Scriptures*, our

our immunities holy priuiledges, our ſeales, which confirme them, holy Sacraments. All our happineſſe here is holineſſe, and holineſſe hereafter ſhall be our happineſſe. Lord make me therefore to be ſo happie here, as to be holy, and ſo holy here, that I may be hereafter happie, *Amen.*

The cloſe out of Scripture.

The God of Peace that brought againe from the dead our Lord Ieſus, the great Shepheard of the Sheepe, through the blond of the euerlaſting Couenant, Heb, 13.20.

Make mee perfect in all good workes to doe his will, working in mee that which is pleaſant in his ſight, through Ieſus Chriſt, ver. 21.

The

The Hymne for Friday Euening.

Wherein the deuout soule
- *Praiseth God for her* — *Creation. Redemption.*
- *Prayeth for* — *Preseruation. Glorification.*

THE TEXTS.

THy hands haue made *me and* fashioned *me; ô giue me vnderstanding that I may learne thy Commandements, Psal.* 119.73.

Into thy hands I commend my Spirit, for thou hast redeemed *me thou God of truth, Psel* 31.5.

O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust, Psal. 143.8.

Shew thou mee the way that I should walke in, for I lift vp my soule vnto thee, Psal. 143.8.

Teach me to doe the thing that pleaseth thee, for thou art my God: *let thy louing Spirit leade*

me

me into the land of righteouſneſſe, ver.10.

Set a watch ô Lord before my mouth; and keepe the doore of my lips. Pſal.141.ver.3.

O let not mine heart be inclined to any wicked thing: let me not be occupied in vngodly workes with the men that worke wickedneſſe, ver.4.

O Lord thou haſt ſearched *mee out and* knowne *mee; thou knoweſt my downe-ſitting and mine vpriſing; thou vnderſtandeſt my thoughts long before, Pſalme 139. 1.2.*

For loe, there is not a word in my tongue, but thou ô Lord knoweſt it altogether, ver.4.

Thou haſt faſhioned *mee* behinde and before, *and* layed thine hand *vpon me, ver.5.*

Such knowledge is too wonderfull and excellent for me, I cannot attaine vnto it, ver.6.

I will giue thankes vnto thee, for I am fearefullly and wonderfully

derfully made; *marueilous are thy workes, and that my ſoule knoweth right well, ver.* 14.

My bones are not hid *from thee, though I bee* made ſecretly, *and* faſhioned beneath in the earth, ver. 15.

Thine eyes did ſee mee when I was without forme: *for in thy booke were my members written, which in continuance were* faſhioned, *when there was* none of them *before, ver.* 16.

O how deare are thy counſels to me, ô God? O great is the ſumme of them, verſe 17.

If I tell them, they are more in number then the ſands of the ſea: when I awake *vp, I am preſent with thee, ver.* 18.

Lord guide me with thy counſell, and after that receiue me with glory, Pſal. 73. 24.

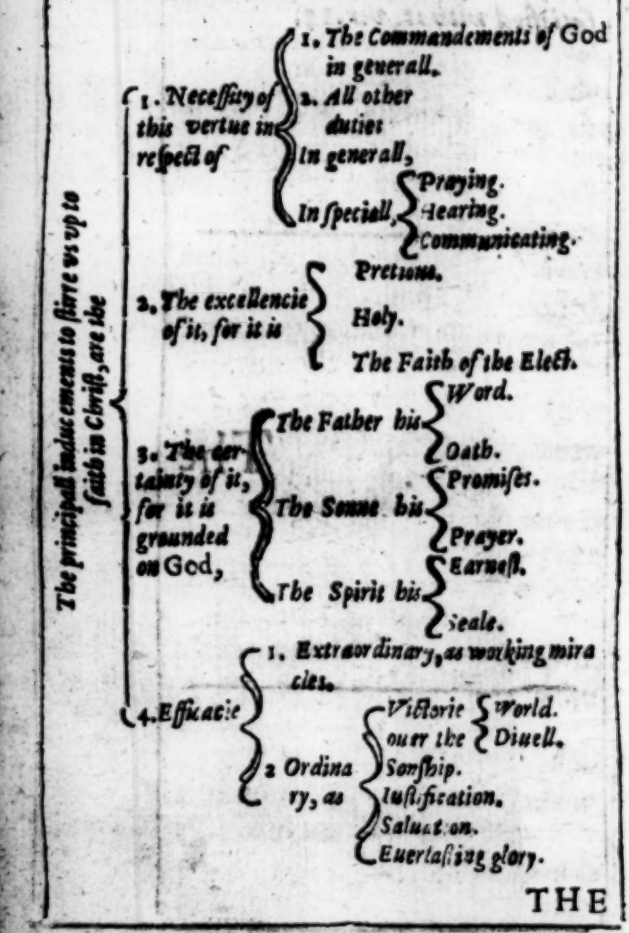
Keepe *me as the* Apple *of thine eye:* hide *me vnder the* ſhadow *of thy wings*, Pſal. 17. 8.

I will behold thy preſence in righte-

righteousnesse: and when I awake up after thy likenesse; I shall bee satisfied with it, ver. 15.

The

The Admonition for Fryday Euening, being an *Exhortation to Faith in Christ.*



THE

THE TEXTS.

YE beleeue in *God, beleeue also in me*, Ioh. 14.1. *Faith commanded.*

This is the work of God, that yee beleeue on him whom hee hath sent, Ioh. 6.29.

Beleeue in the *Lord Iesus*, and thou shalt be saued and all thine house, Acts 16.31.

This is his cõmandement, that *we should beleeue* in the name of his Son Iesus Christ, 1. Ioh. 3.23.

Earnestly contend for the faith, Iude 3.

Repent yee and *beleeue* the Gospell, Mat. 1.15.

Follow righteousnesse, faith, charity, peace, &c. 2. Tim. 2.22.

Without *faith* it is impossible to please *God*, Heb. 11.6. *As necessarie to all religious duties.*

Whatsoeuer is not of *faith* is sinne, Rom. 14.23.

How shall they call vpon him in whom they haue not *beleeued*? Rom. 10.14. *To prayer.*

He

He that prayeth, let him pray in *faith*, nothing doubting, Iam. 1.6.

All things whatsoeuer ye aske for in prayer, *beleeuing*, ye shall receiue, Mat.21.22.

Hearing the Word.

The Word preached did not profit them, not being mixed with *Faith* in them that heard it, Heb.4.2.

Christ dwelleth in vs by *Faith*, Ephes.3.17.

The Sacrament.

I am the *Bread* of life: he that commeth to me shall neuer hunger: And he that *beleeueth* on me, shall neuer thirst, Ioh.6.35.

He that *beleeueth* in me hath euerlasting life, ver.47.

It is Pretious.

I am the *Bread* of life, ver.48.

To them that haue receiued like *pretious Faith* with vs grace and peace be multiplyed, 2.Pet.1.1.

Holy.

But ye beloued, building your selues in your *most holy Faith*, praying in the Holy Ghost, Iude 20.

Paul

Paul an Apoſtle of *Ieſus Chriſt* according to the *Faith of Gods Elect*, Tit. 1.1. *Proper to the Elect.*

As many as were *ordained to ſaluation beleeued*, Acts 13.48.

This is my welbeloued Sonne, *heare him*, Matth. 3. vlt.

So *God* loued the world that he gaue his onely begotten Son, that whoſoeuer *beleeueth* in him ſhould not periſh, Ioh. 3.16. *Grounded on God the Father his Word.*

The Father hath committed all iudgement to the Sonne, that all men *ſhould honour the Sonne*, as the *Father*, Ioh. 5.23.

There is *another* that beareth *witneſſe* of mee, and I know that the witneſſe he witneſſeth of me is true, Ioh. 5.32.

The Father who hath ſent me, *himſelfe beareth witneſſe of mee*, Ioh. 5.37.

The *Lord ſware*, and will not repent, thou art a Prieſt for euer after the order of Melchizedeck, Pſal. 110 4. *Oath.*

God willing more abundantly,

ly, to shew to the heires of promise the immutability of his counsell, confirmed it *with an oath*, Heb. 6. 17.

That by two immutable things in which it was impossible for *God* to lye, we might haue a strong consolation who haue fled for refuge to lay hold vpon the hope set before vs, ver. 18.

The Sonne his promise.

Goe into all the world, he that *beleeueth* and is baptized *shall bee saued*; he that beleeueth not shall be damned, Mar. 16. 16.

Verily I say vnto you, if any man keepe my sayings, he shall *neuer see death*, Ioh. 8. 51.

I am the resurrection and the life; hee that *beleeueth* in mee, though he were dead, yet *shall he liue*, Iohn. 11. 25.

And whosoeuer liueth and *beleeueth* in me *shall neuer die*, v. 26.

For their sakes I *sanctifie my selfe*, that they also might be sanctified through the truth, Ioh. 17. 19.

Neither

Neither *pray I for* theſe *alone*, but for them alſo which ſhall *beleeue* in me through their word, verſe 20. *Prayer.*

The *Spirit* it ſelfe *beareth witneſſe* to our *ſpirits* that we are the children of God, Rom. 8. 16.

He which eſtabliſheth vs with you in Chriſt, and hath annoynted vs, 2. Cor. 1. 21.

Who hath alſo *ſealed vs*, and giuen the *earneſt of his Spirit* in our hearts, verſe 22. *The Spirits earneſt.*

He that wrought vs for the ſelfe ſame thing is *God*, who alſo hath giuen vnto vs the earneſt of the Spirit, 2. Cor. 5. 5.

After that yee beleeued, yee were *ſealed* with that *holy Spirit* of promiſe, Epheſ. 1. 13. *Seale.*

Which is the *earneſt* of our inheritance vntill the redemption of the purchaſed poſſeſſion, vnto the praiſe of his glory, ver. 14.

He that receiued his teſtimony hath ſet to his *ſeale*, that *God* is true, Ioh. 3. 33.

He receiued the *ſeale* of righteouſneſſe, Rom. 4. 11.

Grieue not the holy Spirit of *God* whereby ye are *ſealed* to the day of redemption, Epheſ 4. 30.

Faith worketh miracles.

If ye haue faith and doubt not, ye ſhall not onely doe this which is done to the figge-tree, but alſo if ye ſay to this mountaine; *Bee thou remoued, and be thou caſt into the ſea, it ſhall be done*, Mat. 21. 21.

If I had all faith, ſo that *I could moue mountaines, and haue not loue I am nothing*, 1. Corinth. 13. 2.

Theſe ſignes ſhall follow them that *beleeue* in thy Name, they ſhall *caſt out diuels*; they ſhall *ſpeake with new tongues*, Marke 16. 17.

They ſhall take vp *ſerpents*: and if they drinke any *deadly thing it ſhall not hurt them*: they ſhall lay hands on the ſicke, and they ſhall *recouer*, ver. 18.

Verily, verily I ſay vnto you, hee that beleeueth on me, the workes

works which I do *shall he do also*, and *greater works* then these shall he do, Ioh. 14. 12.

See Heb. 11. from the 14. ver. to the 35.

Aboue all, take the shield of *Faith* whereby yee shall be able to *quench all the fiery darts of the wicked*, Ephes. 6. 16. *Ouercommeth the diuell.*

Your aduersary the *diuell* as a roaring Lyon walketh about seeking whom he may deuoure, 1. Pet. 5. 8.

Whom *resist*, *stedfast in the Faith*, ver. 9.

This is the victory that *ouercommeth the World* euen our *faith* 1. Ioh. 5. 4. *The world.*

Who is he that *ouercommeth the world?* He that *beleeueth*, &c. verse 5.

For ye are the *children of God* by *faith* in *Iesus Christ*, Gal. 3. 26. *Maketh sons of God.*

God who knoweth the heart bore them witnesse, *giuing them the Holy Ghost*, as he did vnto vs, Act. 15. 8.

Purifieth the heart.

And put not difference betweene vs and them, *purifying their heart by faith*, Acts 15.9.

Whosoeuer *beleeueth* in him shall *not* be *ashamed*, Rom.9.33. Behold, I lay in Sion a chiefe cornerstone, elect, and precious; and he that *beleeueth* on him shall not be *confounded*, 1.Pet.2.6 See Isa.28.16. Psal.118.22. Mat. 21.42. Acts 4.11.

Keepeth from confusion.

Iustifieth.

Iesus seeing his *faith*, said, Son be of good cheere, thy *sinnes* be *forgiuen* thee, Mat.9.2.

Daughter bee of good comfort: thy *faith hath made thee whole*, ver.22.

Behold, his soule which is lifted vp in him is not vpright; but the *iust shall liue by his faith*, Hab 2.4.

And Abraham *beleeued* in the Lord, and it was counted to him for righteousnesse, Gen.15.6.

And by him all that *beleeue* are *iustified* from all things, from which yee could not be iustified by

by the Law of *Moses*, Acts 13. 39.

The righteousnesse of GOD without the Law is manifested, being witnessed by the Law and the Prophets, Rom 3. 21.

Euen the righteousnesse of *God* by *the faith of Iesus Christ* to all that *beleeue*, ver. 22.

Whom *God* hath set forth to be a propitiation through *faith*, in his bloud, ver. 25.

It is one *God* which *iustifieth* circumcision by *faith*, and vncircumcision through *faith*, ver. 30.

To him that worketh not, but *beleeueth* on him that *iustifieth* the vngodly, *his faith is* counted *for righteousnesse*, Rom. 4. 5, 6, 7, 8, verses.

Being *iustified by faith* we haue peace with *God*, Rom. 5. 1.

With the heart man *beleeueth* to *righteousnesse*, Rom 10. 10.

Knowing that a man is not *iustified* by the workes of the Law, but by *the faith of Iesus*

Christ, that we might be *iustified by the faith of Christ*, and not by the works of the Law, Gal 2.16.

Saueth.

Who are *kept* by the power of *God through faith* vnto saluation, 1.Pet. 1.5.

For by *grace* yee are *saued through faith*, Ephes. 2.8.

Receiuing the *end of our faith*, the saluation of our soules, 1.Pet. 1.9.

I haue finished my course; I haue *kept the Faith*, 2.Tim. 4.7.

Crowneth with euerlasting blessings.

From henceforth is *layed vp for me a crowne of righteousnesse*, which the Lord, the righteous Iudge, shall giue me at that day, and not to me onely, but to all them that loue his comming, ver. 8.

Be faithfull vnto the death, and I will giue thee *a crowne of life*, Reu 2.10.

Blessed are all they that put their *trust in him*, Psal. 2. vlt.

Verily I say vnto you, whosoeuer heareth my word, and *beleeueth*

neth him that sent me, hath *everlasting life*, and shall not come into condemnation, but is passed from death to life, Ioh. 5. 24.

THE PRAYER FOR *Fryday Enening composed*,

of { Petitions sutable to the worke of the day. Motiues to *Faith in Christ*, agreeable to the precedent exhortation.

MOst bountifull and mercifull *Lord God*, who this day *createdst* man and *redeemedst* him, *formedst* & *reformedst* him, *inspiredst* him with the *breath of life*, and expiredst and diedst for him, vpon the Crosse; shew thy selfe a *faithfull Creator* in preseruing thine owne workes, and a *faithfull Redeemer* in holding thy deare purchase. O let not thy hate of sinne extinguish thy loue to thy creature. Let not any

thing that I haue *done* preiudice thee in the merit of that which thou haſt *ſuffered* for me. My ſins deſerued eternall wrath of thy Father, but thou haſt borne it. My wanton delights and impure pleaſures deſerued ſtripes and wounds, but thou haſt receiued them. My *haynous crimes* deſerued *death*, but thou haſt *ſuffered it* for me. This day my *firſt parent Adam* was made *a liuing ſoule*; and this day thou the ſecond *Adam* wert made *a quickning Spirit*. This day he *ſinned* in a *garden*, and this day thou *ſorrowedſt in the garden*. This day he *tooke the fruit* of the *forbidden tree*, and this day thou wert hung vpon the *accurſed tree*. This day he was caſt into a *dead ſleepe*, and his *ſide opened*, and his wife *Eue formed of his ribbe, fleſh of his fleſh, and bone of his bone*: this day alſo thou wert caſt into a *deadly ſleepe*, and thy *ſide opened*, and thy Spouſe the Catholike Church

brought

brought forth, not *by water onely*, *but by water and blood*, the *water* of regeneration, and *blood* of expiation and sanctification.

This day *Adam* brought the *curse* vpon himselfe and all his posterity; this day thou prouidest an euerlasting *blessing* for thy selfe and all thy members. That which he *lost* thou hast *regained* with aduantage: that which he *did*, thou hast *suffered* for: that which he *owed*, thou hast *discharged* on the very day, by taking all his and our debts vpon thee, and laying downe an al-sufficient price to satisfie for them. O giue me an *hand of faith* to receiue so much of this infinite sum as may discharge my *debt*, and strengthen this my hand, that I may hold it fast, and tender it to thy Father, and receiue from him an absolute and generall acquittance signed with thy *blood*, and *sealed* with thy Crosse, bearing date the very day of thy *consum-*

mation of all things at thy death. *If thou hadst required a greater thing*, we should haue done it: for *what will not a man doe for his life? How much more when thou sayest beleeue* and *liue*; *cast* your selues vpon mee, and I will *saue* you from drowning in euerlasting perdition: *receiue* the price of your ransome, and bee *freed*. When thou holdest out the golden *Scepter* of thy grace, if wee will not take hold on it, we deserue *double damnation* for refusing so *easie meanes* of saluation. *Adam* beleeued *Eue*, and *Eue* the *Serpent*, to her and our ruine: why should not I much rather beleeue thy Church, thy Spouse, & thy Spouse thy *Word to saluation?* What should with-hold my *faith* from *apprehending*, my *hope* from *expecting* the promises of thy Gospell, *confirmed* by so many *miracles*, *testified* by the *Church* in all Ages, *signed* with the *blood* of so many Martyrs,

and

and *ſealed* to my ſoule and conſcience by the *holy Spirit*? Doth it ſhake & ſtagger my *faith* that thy workes recorded in holy Scriptures ſo farre tranſcend nature, and the myſteries of ſauing truth ſoare aboue humane reaſon? But this demonſtrateth rather faith to be *faith*, and thee, O God to be true God. *Faith* is not *faith* if reaſon comprehend it. God cannot be *God*, if nature limit him. Am I the more auerſe from embracing thy Goſpell, becauſe it croſſeth and checketh my naturall diſpoſitions and inclinations? But the cauſe is moſt euident: thy *Law is iuſt, holy, and pure*, but I am wicked, prophane, and impure. The phyſicke is for the moſt part the better which the patient liketh worſt, becauſe it exaſperateth the paine for the time. Haue I the leſſe loue and liking to the *moſt holy faith*, becauſe it reſtraineth my carnall liberty and abridgeth me, or altogether

together depriueth me of worldly comforts and contentments. But am I not ſpirit as well as fleſh? Haue I not a *Law in my mind controlling the Law of my members?* Is it not much better to *ſow vnto the Spirit that I may reape peace*, ioy, and life enerlaſting, then *ſow to the fleſh, and of the fleſh reape nothing but corruption?* Thy Goſpell, O gracious God, reſtraineth my carnall, but enlargeth my ſpirituall *liberty*: it denyeth *mee* ſinfull, but it promiſeth mee holy delights and pleaſures: it moderateth the deſire and vſe of temporary comforts and ioyes, but aſſureth me that my heart ſhall be filled with eternall. Am I ready to be beaten off from my holy profeſſion and *beliefe* by blowes, and ſtrokes, *perſecutions, loſſes, impriſonment, baniſhment*, ſcorne of the world and diſgrace? This ſhould make me hold it the faſter; for the Goſpell foretelleth that theſe

things

things ſhould befall true *beliuers*: and it is an honour to mee to beare the *badge of my profeſſion*, and to drink with thee, my Sauiour, in thine owne Cup. It is my profeſſion to be thy *Souldier*; and hee is no *Souldier* that endureth not hardneſſe. I can expect no crowne without a Conqueſt, no Conqueſt without a battell, no battell without blowes and wounds: and *what are theſe light and momentary afflictions, to an eternall weight of glorie?* Thus doth thy Word conquer my reaſon, and yet it will not yeeld. I reſolue to beleeue: LORD ſtrengthen my reſolution. *I do beleeue, Lord helpe mine vnbeleefe.* All things paſt haue ſo come to paſſe as the Oracles of thy truth fore-ſhewed they ſhould, and how then can I doubt of things future reuealed in them? The deluge was foretold 120. yeares before; and at the prefixed time it ouer-ran the whole world. Thy pen-

peoples bondage in *Ægypt* for 400. yeares, and their after deliuery is no otherwise described by *Moses*, then it was in a dreame many Ages before deliuered to *Abrahã*. Thou calledst thy *Shepheard Cyrus*, and thine annoynted *Iosias* by name to their functions long before either of them, or their forefathers, were conceiued. The 4. famous Monarchie pictured out in *Nebuchadnezzars Image*, succeeded in their order. The *Assyrian* represented by the *golden head*, the *Persian* by the *siluer armes and shoulders*; the *Grecian* by the *thighs of brasse*; and the *Romane by the legs* of yron. And doe we not see at this day, the *stumpe of that Image*, and the feete, *partly yron* in the *Turkish*, and partly of clay in the Germane Empire? Thy *Birth, & Death, O Sauiour*, was fore-shadowed in Types, and fore-spoken of by Prophets, euer *since the world began*; and since

since thy comming in the flesh, and finishing all things at thy death in Ierusalem: Not a syllable, or *one iot* of any of thy words haue *passed* without their accomplishment. *Ierusalem is destroyed*; the *Temple made euen with the ground*, and neuer could be built againe. The *Iewes* are *dispersed* into all Nations. The *Gospell is preached* through the whole world: the *man of sin is euery* day more and more discouered; and why should I not then *beleeue* as certainely that the *heauens shall passe away shortly with heat, and the elements melt with fire, and thy signe bee seene in the Clouds; and those that are in their graues bee awaked with the sound of the last Trumpe, and meet thee in the aire*? I beleeue, Lord help my vnbeliefe. Is it not as easie for thee to raise me out of ashes, as at the first to reare me out of the dust? to send backe my Spirit into my body, as at the first to breath it

in?

in? I see the seede in the ground, the plants in the garden, dye before they rise and spring vp. I see Wormes and Flies, and diuerse other creatures that spend the winter season in a kind of death, reuiue in the Spring. I see my selfe dead euery night, and aliue in the morning. Why then should I call in question this Article of my beleefe, of all most comfortable? Lord who this euening didst cast *Adam* into a *deepe sleepe* and thy selfe *fellest asleepe*, on the bed of thy *Crosse*, and *awakedst* him againe, and *raisedst* thy selfe out of thy sleepe of death; sanctifie my *rest and sleepe* this night vnto me, that I may by it not onely be strengthened in my body; and reuiued from my bed of slumber to rise to my labour and trauell the next morning, but also more confirmed in my *faith* touching the *resurrection* of this my body out of the *bed of the graue* at the

the laſt day, *So be it.* Amen.

The cloſe out of Scripture.

To him that loued vs, and waſhed our ſins in his blood, and made vs Kings & Prieſts to God, euen his Father, be glory and dominion for euermore, Amen. Reu. 1. 5, 6.

Saturdayes Deuotion, being the ſeauenth from the Creation.

The Father *reſteth* from the workes of Creation.

IN the ſeauenth day God ended his worke which hee had made, and the ſeauenth day he reſted from all his Worke which he had made. Gen. 2. 2.

So God bleſſed the ſeauenth day, and ſanctified it, becauſe that in it hee had reſted from all his worke which God had created and made, ver. 3.

THE

The Sonne *resteth* in the Sepulcher.

AND when the euen was come, there came a rich man of Arimathea, named Ioseph, *who had also himselfe bin Iesus's Disciple, Mat.27.57.*

He went to Pilat *and asked the body of Iesus. And* Pilat *commanded the body to bee deliuered, ver.58.*

So Ioseph *tooke the body, and wrapped it in a cleane linnen cloth, verse 59.*

And put it in his new Tombe which he had hewen out in a Rocke, and rolled a great stone to the doore of the Sepulcher, and departed, ver.60.

And there was Mary Magdalene, *and the other* Mary *sitting ouer against the Sepulcher, ver. 61.*

Now the next day that followed, the day of the preparation, the

chiefe

chiefe Priest and Pharisees came together to Pilat, ver. 62.

Saying, Sir, we remember that that deceiuer said, while hee was yet aliue, After three dayes I will rise againe, ver. 63.

Command therefore that the Sepulcher be made sure vntill the third day, least his Disciples come by night and steale him away, and say vnto the people, He is risen from the dead; so the last errour will be worse then the first, ver. 64.

Pilat *said vnto them, Ye haue a watch, go your way, make it as sure as you can, ver. 65.*

So they went, and made the Sepulcher sure, sealing the stone, and setting a watch, verse 66.

For

For thine instruction meditate
- In the morning, on the Father's rest from Workes of Creation.
- In the euening on the Sonn's rest from Workes of Redemption.

For thy comfort apply the benefits of both to thy selfe, which are
- A holy rest here.
- Euerlasting and happy rest hereafter.

For thy correction reproue thy prophaning *God's* holy Sabbath by
- First, Worldly businesse.
- Secondly, Carnall pleasures.
- Thirdly, Omitting holy duties.
- Fourthly, performing them
  - Negligently.
  - Vnwillingly.

Quicken thy
- Preparation to holy duties by the Psalme.
- Constancy in life and death by the Admonition.
- Zeale, Deuotion, and resolution by the Prayer ensuing.

THE

The Hymne for Saturday Morning.

I Haue remembred thy Name, O Lord, in the night ſeaſon, and haue kept thy Law, Pſal.119.55.

I thought on my wayes, and turned my feete to thy teſtimonies, ver.59.

I prewented the dawning of the morning, and cryed; I hoped in thy Word, ver.147.

Heare my voyce according to thy louing kindneſſe, O Lord: quicken mee according to thy iudgements, ver.149.

Seauen *times a day do I* prayſe *thee according to thy righteous iudgement, ver.164.*

Great peace haue they that loue thy Law, and nothing ſhall offend them, ver.165.

I haue longed for thy ſalnation, O Lord; and thy Law is my delight, ver.174.

Deliuer mee, O Lord, from the wicked

wicked, which is a sword of thine, Psal.17.13.

From men which are thy hand, O Lord, from men of the world which haue their portion in this life, and whose bellies thou fillest with thy hid treasures, ver.14.

My heart is pained within me, and the terrors of death are fallen vpon me, Psal.55.4.

Fearefulnesse and trembling are come vpon me; and horrour hath ouerwhelmed me, ver.5.

O that I had wings like a Doue, for then would I flie away, and be at rest, ver.6.

I will hasten my escape from the windy storme and tempest, ver.8.

An

Euery faithfull seruant of *God* will willingly and cheerefully depart out of this *Tabernacle of flesh* when *God* calleth him out of the body, if he set before his eyes

- 1. *God* his
  - 1. Decree
    - In generall, for al todie
    - In speciall, at such an houre and moment.
  - 2.
    - Faithfulnes
      - to keepe that which is committed to him
    - Power-
- 2. *Christ* his
  - Tasting himselfe
  - Conquering
  - Disarming
  - Changing in
    - Name.
    - Nature.

  (Tasting himselfe, Conquering, Disarming → Death.)
- 3. The Saints cheerefull departing, and desire of death.
- 4. Our
  - 1. Comforts in death from
    - 1. The assistance of the Spirit.
    - 2. FAITH.
    - 3. HOPE.
    - 4. LOVE.
    - 5. Testimony of a good conscience.
  - 2. Condition after death
    - In body which lieth at rest in hope of a ioyfull resurrection in *God*.
    - In soule which immediately is carried into heauen, and enioyeth her blisse.
    - In both at the day of Iudgement, when they shall be rewarded and crowned with eternall glory.

THE TEXTS.

Death is common to all men.

IN *Adam all die*, 1. Cor. 15. 22.

It is appointed to men once to *die*, Heb. 9. 27.

Death went ouer all, Rom. 5. 12.

Man that is borne of a woman is but of *few daies*, Iob 14. 1.

He commeth forth like a flower, and is *cut downe*; he flyeth away *as a shaddow*, and continueth not, ver. 2.

Man dyeth and wasteth away, man giueth vp the ghost, and where is he? ver. 10.

When the breath of man goeth forth, he shall turne againe to his earth, and then all his thoughts perish, Psal. 146. 3.

Man lyeth downe and *riseth not*, till the heauens be no more, Iob 14. 12.

They shall *not be awaked*, nor *raised* out of their sleepe, verse 16.

Thou

Thou haſt made my dayes as it were a *ſpan* long, Pſal.39.6.

We are but as yeſterday; our dayes on earth are a *ſhaddow*, Iob 8.9.

What man is he that liueth, and ſhall not *ſee death*? Pſal.89. 48.

All fleſh is *graſſe*, and the glory of it as the *flower*, 1.Pet.1. 24.

As the *flower of graſſe* he ſhall *paſſe away*, Iam.1.10.

What is our *life*? it is a *Vapour* that appeareth for a little time, and *vaniſheth* away, Iames 4.14.

Man his daies are *determined*; the *number* of his *months* are *with thee*; thou haſt appointed him his bounds that he cannot paſſe, Iob 14.5.

The time and houre is by God prefixed.

Lord let me know mine end, and the *number of my dayes*, Pſal. 39.4.

I will *adde vnto thy* dayes fifteene yeeres, Iſa.38.5.

O teach vs to *number our daies, that we may apply our hearts vnto wisedome*, Psal.90.12.

Whether we *dye* or liue, we *are the Lords*, Rom.14.8.

God is an omnipotent and faithfull Creator

The Lord is *faithfull*, who shall keepe you from euill, 2.Thess.3.3.

Commit the keeping of their soules to him who is a *faithfull Creator*, 1.Pet.4.19.

I know whom I haue trusted, and I am perswaded that he is *able to keepe* that which I haue committed vnto him, against that day, 2.Tim.1.12.

Christ himselfe died, and by death entred into his glory.

For this end *Christ dyed and rose*, and reuiued, that he might be Lord both of the liuing, and the *dead*, Rom.14.9.

In that he *dyed*, he *dyed* to sin once; but in that he liueth, he *liueth to God*, Rom.6.10.

If we be *dead with* Christ, we beleeue that we shall also *liue*, with him, ver.8.

I was dead, and I am *aliue* and

and I *liue* for euer; and I haue the keyes of *death* and of hell, Reuel 1.18.

I am the reſurrection and the *life*; He that beleeueth in me, though he were *dead*, yet ſhall he *liue*, Ioh. 11.25.

Chriſt hath aboliſhed *death*, and brought *life* and immortality to light by the Goſpell, 2. Tim. 1.10. *And deſtroyed death.*

Death is ſwallowed vp into victory, 1. Cor. 15.54.

O *death* where is thy ſting? O *graue* where is thy victorie? ver 55.

The ſting of *death* is ſin, and the ſtrength of ſin is the Law, ver. 56.

But thankes be to God who hath giuen vs victory through our Lord *Ieſus Chriſt*, ver. 57.

He alſo tooke part of the ſame, that through *death* he might *deſtroy him* that had the power of *death*, euen the diuell, Heb. 2.14. *And changed it*

Our friend *Lazarus ſleepeth*, Ioh.11.11.

And when he had thus ſpoken, he fell *aſleepe*, Act.7.60.

And many are fallen *aſleepe*, 1.Cor.11.30.

Which are *aſleepe* in Chriſt, 1.Cor.15.18.

In nature. Chriſt is riſen from the *dead*, the firſt fruits of them that *ſleepe*, ver.20.

Of a loſſe it is made a gaine. Chriſt to me is *life*, and to *die* is *gaine*, Phil.1.21.

Whoſoeuer *looſeth his life* for my ſake, ſhall *ſaue it*, Mat,8.35.

Of a curſe, a bleſſing and a diſcharge from Labour. *Bleſſed are* the *dead* which *die* in the Lord, Reuel 14.13.

For they *reſt* from their *labours*, ver.16.

There remaineth a *reſt* for the people of *God*, Heb.4.9.

Sorrow. God ſhall *wipe away* all *teares* from their eyes, Reuel.7.17. & 21.ver.4.

They ſhall *hunger* no more, nor *thirſt* no more, neither ſhall the *Sun* light *on them*, nor any *heate*, Reu.7.16. He

He that is *dead* is free from *ſin*, Rom.6.7. — *Sinne.*

We looke for a new heauen, in which dwelleth *righteouſnes*, 2.Pet.3.13.

And there ſhall in no wiſe enter *any thing* that *defileth*, neither whatſoeuer *worketh abomination*, or maketh a lye, Reu.21.27. — *Freedome from euill company.*

For, *without* ſhall bee dogs, and ſorcerers, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth, or maketh a lie, Reuel.22.15.

The creature ſhall be *deliuered* from *bondage*, Rom.8.21. — *Bondage.*

His (the *tempters*) place was no more found, Reuel.12.8. — *Temptation*

Your *ioy* ſhall no man take away from you, Ioh.16.22. — *Feare.*

Lord now *letteſt* thou thy ſeruant depart in peace, according to thy word, Luk.2.29. — *The Saints deſire death*

I *deſire* to be *diſſolued*, and to be with Chriſt, for that is beſt of all, Phil.1.23.

For we know that if the houſe of this earthly Tabernacle were *diſſolued*, we ſhould haue a *building of God*, an *houſe* not made with hands, but *eternall*, in the heauens, 2. Cor. 5. 1.

For in this we groane *earneſtly*, *deſiring* to be clothed vpon with our houſe which is from heauen, ver. 2.

They are comforted in death by Faith.

We are *willing* rather *to be abſent* from the body, and preſent with the Lord, ver. 8.

So God loued the world, that he gaue his onely begotten Son, that *whoſoeuer beleeueth* in him ſhould *not periſh*, but haue *euerlaſting life*, Ioh. 3. 16.

He that *beleeueth* on him is not condemned, ver. 18.

Faith is the *ſubſtance* of things hoped for; and the *euidence* of things not ſeene, Heb. 11. 1.

There is *no condemnation* to them that are in *Chriſt Ieſus*, Rom. 8. 1.

I am perſwaded that neither life

life, nor death, &c. ſhall be able to *ſeparate* vs from the *loue of God* which is Chriſt Ieſus our Lord, ver. vlt. *By Loue.*

We know that we are paſſed from death to *life*, becauſe we *loue* the brethren, 1. Ioh. 3. 14.

Our conuerſation is in heauen, from whence we *looke* for the Sauiour, euen the Lord Ieſus Chriſt, Phil. 3. 20. *By Hope.*

Hope maketh not aſhamed, Rom. 5. 5.

If we *hope* for that we ſee not, then do we with patience waite for it, Rom. 8. 25.

Reioyce in *hope*, Rom. 12. 12.

I would not haue you ignorant concerning them which are fallen aſleepe, that ye ſorrow not as they which haue no *hope*, 1. Theſſ. 4. 13.

We deſire that euery one of you do ſhew the ſame diligence to the *full aſſurance* of hope to the end, Heb. 6. 11.

Let vs hold faſt the profeſſion

of our *hope* vnto the end, for he is *faithfull that promiseth*, Heb. 10.23

Which *hope* we haue as an anchor of the soule both sure and steadfast, and which entereth to that within the vaile, Heb.6.19.

By a good conscience.

A good conscience is a continuall feast, Pro.15.15.

For our reioycing is this; the testimonie of *a good conscience*, 2.Cor.1.12.

We trust we haue a *good conscience* in all things, Heb.13.18.

If our hearts condemne vs not, wee haue *confidence* towards God, 1.Ioh.3.21.

The body resteth in hope of a glorious resurrection.

Who shall *change our* vile bodies, and make them *like* vnto his *glorious body*, Phil.3.21. See 1.Cor.15, Entire.

If we beleeue that *Iesus Christ* was *dead*, and is *risen*; euen so them which are *asleepe* in *Iesus*, *God* shall *bring with him*. 1.Thes. 4.14.

But ye are come to Mount Sion,

Sion, and to the Cittie of the liuing God the heauenly Ieruſalem, Heb. 12.22.

To the generall aſſembly and Church of the firſt borne, and to God the Iudge of all, and to the ſpirits of iuſt men made perfect, verſe 23.

The begger dyed, and was *carried* into *Abrahams boſome*, Luke 16.22. *The ſoule immediatly enioyeth bliſſe.*

This day ſhalt thou be with me in *Paradice*, Luk. 23.43.

We know that if our earthly tabernacle be diſſolued, we haue a building not made with hands, *eternall, in the heauens*, 2. Cor. 5.1

We would not be vncloathed but cloathed vpon, that mortalitie may bee *ſwallowed vp of life*, verſe 4.

While we are at home in the body, wee are abſent from the Lord, ver. 6.

We are confident, that when we are *abſent from the body*, wee are preſent with the Lord, ver. 8.

vid. supra, Phil. 1. I desire to bee dissolued, and to *be with Christ*.

Body and soule shall be crowned at the last day.

There is layd vp for mee a *crowne* of righteousnesse, which the righteous Iudge shall giue me at *that day*, and not to mee onely, but to all that looke for his comming, 2. Tim. 4. 8.

Then we which are aliue and remaine, shall be *caught vp together* with them in the clouds to meete the Lord in the ayre; so shall wee be alwaies with the Lord, 1. Thess. 4. 17.

Then the righteous shall *shine* as the Sunne in the Kingdome of my Father, Mat. 13 43.

THE

THE PRAYER FOR *Saturday Morning, composed*

of { Petitions ſutable to the *reſt* of the Father and the Sonne on this day. Motiues to a Chriſtiã reſolutiõ willingly to leaue this world, and aſpire to a better, agreeable to the precedent exhortation.

ALmighty *Creator of heauen and earth*, and all things therein; who this day *reſtedſt* from all thy workes and bleſſedſt it: grant to me (after the painefull labours and trauailes of this life are ended) a ſweete, bleſſed, and comfortable *reſt* with thee in heauen, where I may keepe a continuall Sabbath, hold a *perpetuall* feaſt, ſing an *euerlaſting* ſong, *weare an incorruptible* Crowne, poſſeſſe an *eternall*

eternall inheritance, and *fully enioy* thee in all things, & all things in thee, in endleſſe quietneſſe, *ioy*, *content*, and *reſt*. This *reſt* is the marke at which all my deſires ayme; this is the *price* for which all my endeauours runne; this is the hauen to which (by the gales of thy ſpirit) my Chriſtian courſe driues. For in this *reſt* there is perfect *tranquillity*; and in this *tranquillity contentment*; and in this *contentment ioy and pleaſure*; and in this *ioy and pleaſure variety*: and in this *variety ſecurity*; and in this *ſecurity eternity*. This is the end without end, to which all my labours in thy ſeruice, and ſufferings for thee through my whole life, tend vnto. Here I haue labour without *reſt*, there ſhall bee *reſt* without labour; here perturbations without *tranquillity*, there *tranquillity* without perturbation; here deſire without content, there content without deſire: heere

heere paine and sorrowes, without sincere pleasures and ioy, there ioyes and pleasures without all paine and sorrowes: here satietie of delights without varietie, there variety without satietie: here feare without safetie, there safety without feare: heere a sudden end without ioy, there ioyes without end. Wherfore I beseech thee heauenly Father, loosen my desires and affections from the things that are below, and knit them to the *things that are aboue.* Breake and dissolue the vnlawfull contract betweene my soule and the creatures, and *marrie her to thee in righteousnesse.* Breede in me more and more the loathing of the forbidden fruit; and a longing for the fruits *of the tree of life.* Let mee not leane vpon the *reedes of Ægypt* which will breake vnder mee, and the splinters run into my body. Let me not repose my selfe vnder *Ionas's* worme-

worme eaten *gourd*, but the ſolid wood of Chriſts Croſſe. Let me not *ſet vp my reſt on this ſide of Iordan*, but paſſe ouer into the *celeſtiall Canaan*. And becauſe death is the narrow paſſage betweene this life and the life to come, let mee not ſo much feare this *cut* as I doe; for on this ſide, I leaue labour, ſorrow, ſinne, ſhame, vexation, anxiety, paine, and mortality: and on the other ſide, I finde *reſt*, righteouſneſſe, glory, contentment, pleaſure, and immortality. It is but a ſhort paſſage, and my Sauiour hath made it ſafe. All thy Saints either haue, or ſhall paſſe it ouer. I loſe nothing in this paſſage; my ſoule is preſently tranſported, and though my body ſtay a while heere, yet it ſhall follow in due time. And no ſooner this darke world & the ſhaddow of it goes out of ſight, but the glorious light of heauen ſhineth vpon me; I ſee *ſtreets of gold, and gates of pearle*,

pearle, and foundations garnished with all sorts of pretious stones. I shall behold thee the Father in thy Maiesty, Christ thy Sonne in his glory, the Spirit in his sanctity, the Arch-angels and Angels in their excellency, and the Saints in their felicity. I shall then *hunger no more*, I shall *labour no more*, I shall *trauell no more*, I shall *feare no more*, I shall *grieue no more*, I shall *desire no more*. I shall need no more any house, for the heauen and heauen of heauens shall be my *habitation*: nor Temple, for *God* shall be my *Temple*: nor *light*, for the *Lambe shall bee my light*. O Lord let the hope and expectation of this euerlasting *rest* and happinesse, sweeten all my labours, and ease my torments, and mitigate my sorrowes, and comfort my heart, that I faile not in my labours, nor faint in my trauells, nor sinke vnder my burdens, nor fall vnder my crosses, nor die for sorrow of

of my wounds receiued in thy *battailes*, but hold on cheerefully, ſtrenuouſly, and valiantly, till I ariue at the *land of promiſe*, and there receiue the *lot of mine inheritance with the Saints in light*, So be it. *Amen.*

The cloſe out of Scripture.

The Peace of God which paſſeth all vnderſtanding, preſerue my heart and minde through Ieſus Chriſt, Phil.4.7.

The deuotion for Saturday Euening.

THE HYMNE.

I will bleſſe the Lord at all times, his praiſe ſhall bee in my mouth continually, Pſal.34.1.

O how great is thy goodneſſe which thou haſt layed vp for them that feare thee! which thou haſt wrought for them that truſt in thee

thee before the sons of men? Psal. 31.19.

Blessed be the Lord, for he hath shewed me marvailous kindnesse, verse 21.

Blessed bee the Lord who daily loadeth vs with benefits, euen the God of our salvation, Psal.68.19.

What shall I render to the Lord for all his benefits? Psal.116.12.

O loue the Lord all yee his Saints, for the Lord preserueth the faithfull, and plenteously rewardeth the proud doer, Psalme 31. 23.

Behold, the eye of the Lord is vpon them that feare him, and vpon them that hope in his mercy, Psal.33.18.

To deliuer their soule from death, and to keepe them aline in Famine, ver.19.

Though yee haue layen among the pots, yet shall ye be as the wings of a Doue couered with siluer, and her feathers with yellow gold, Psal. 68.13.

Many

Many are the afflictions of the righteous, but the Lord deliuereth him out of them all. Psal. 34. 19.

He keepeth all his bones, so that not one of them is broken, ver. 20.

Why art thou cast downe ô my soule, and why art thou disquieted within me?

Hope thou in God, for I will yet praise him, who is the helpe of my countenance, and my God, Psal. 42. 11.

An

An Admonition for Saturday Euening, being an Exhortation to perſeuerance, *the twelfth Beatitude.*

All that expect the reward of Piety, muſt ſtriue & pray for *perſeuerance*, & abhor & ſhun falling away from grace, becauſe in Scripture

The one is
- Commanded by *God.*
- Commended in his Saints.
- Encouraged vnto by promiſes of
  - Certaine reward.
  - Saluation.
  - Aſſured comfort.
  - An incorruptible crowne of glory.

The other is
- Vehemently diſſwaded.
- Seuerely cenſured.
- Dreadfully threatned.
- Eternally puniſhed.

THE

THE TEXTS.

Precepts for perseuerance.

WAtch ye therefore, and *pray continually*, Luke 21.36.

Continue yee in loue, Iohn 15. 9.

Take heed to thy selfe, and to thy Doctrine; *continue* in them, 1. Tim. 4.16.

But *continue* thou in the things which thou hast learned, and hast beene assured of, 2. Tim. 3.14.

Let vs *hold fast* our profession, Heb. 4.14.

Hold fast till I come, Reuel. 2. 25.

Reioycing in hope, patient in tribulation, *continuing* instant in prayer, Rom. 12.12.

Dearely beloued and longed for, my ioy and crowne, *stand fast in the* Lord, Phil. 4 1.

Paul and *Barnabas* perswaded them to *continue* in the grace of *God*, Acts 13.43.

Con-

Confirming the ſoules of the Diſciples, and exhorting them to *continue* in faith, Act. 14.22.

But yee brethren be *not weary* in well doing, 2. Theſ. 3.13.

Let brotherly loue *continue*, Heb. 13.1.

Stand faſt in one Spirit with one minde, ſtriuing together for the faith of the Goſpell, Phil. 1. 27.

Therefore my brethren be yee *ſtedfaſt, and vnmoueable, alwaies abounding* in the worke of the Lord, 1. Cor. 15.58.

Watch yee, *ſtand faſt* in the faith, acquit you like men, 1. Cor. 16.13.

Stand faſt therefore in the liberty wherewith Chriſt hath made vs free, Gal. 5.1.

Wherefore take vnto you the whole Armour of *God*, that yee may be able to *ſtand* in the euill day; and hauing done all *ſtand faſt*, Epheſ. 6.13.

Brethren *ſtand faſt*: hold the traditions

traditions which yee haue beene taught, 2. Thess. 2. 15.

Be sober, be vigilant because your aduersary, the *Diuell*, as a roaring Lyon, walketh about seeking whom he may deuoure, 1. Pet. 5. 8.

Whom resist *steadfast* in the faith, ver. 9.

Ye therefore seeing yee know these things, beware lest ye also being led away with the errour of the wicked, fall from your owne *steadfastnesse*, 2. Pet. 3. 17.

He spake a Parable, that we ought *alwaies* to pray, and *not to faint*, Luk. 18. 1.

Examples.

Shall not God auenge his Elect which cry vnto him day and night, though hee beare long with them, ver. 7.

Abraham.

Hee, after he had *patiently endured*, obtained the promise, Heb. 6. 15.

Dauid.

O Lord God of my saluation, I haue *cryed day and night* before thee, Psal. 88. 1.

I haue *called daily* vpon thee; I haue ſtretched forth my hands vnto thee, ver. 9.

He kneeled vpon his knees, and prayed three *times* a day, Dan. 6. 10. *Daniel.*

And they which went before rebuked the *blinde man* that he ſhould hold his peace; but hee cryed ſo *much the more*, Son of Dauid haue mercy on me, Luke 18. 39. *The blind man.*

And behold a *woman of Canaan cryed* vnto him, ſaying, Haue mercy on me, &c. Mat. 15. 22. *The Canaaniſh woman.*

But he anſwered her not a word; and his diſciples beſought him, ſaying; Send her away, for ſhe *cryeth* after vs, ver. 23.

He anſwered, I am not ſent, but vnto the loſt ſheepe of the houſe of Iſrael, ver. 24.

Then came ſhee, and worſhipped, ſaying, Lord helpe me, ver. 25.

But hee anſwered, it is not meete to take the childrens bread,

bread, and cast it vnto the dogs, ver.26.

And she said, Truth Lord; yet the dogges eate the crummes which fall from their Masters table, ver.27.

Then Iesus said, Woman, bee it to thee as thou wilt, ver.28.

The Apostles. *Yee are* they which haue *continued* with me in my temptations, Luk.22.28.

The Virgin Mary. These all continued with one accord in prayer and supplications, with *Mary* the Mother of Iesus, Act.1.14.

We will giue our selues *continually* to pray, &c. Act.6.4.

There were added to them about *three thousand soules, &c.* Acts 2.41.

Peters Conuerts. And they *continued stedfastly* in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, ver.42.

Paul. By the space of three yeares *I ceased not* to warne euery one night and day with teares, Acts 20.31.

Since

Since the day we heard, we *ceaſed* not to pray for you, Col. 1. 9.

For this cauſe, we thanke God *without ceaſing*, 1. Theſſ. 2. 13.

There was a certaine man in Ceſarea called Cornelius, a Centurion of the band, called the Italian band, Acts 10. 1.

Cornelius.

A deuout man, which gaue much almes to the people, and prayed to God *alwaies*, Acts 10. 2.

The beaſts full of eyes.

And the *foure beaſts* had each of them ſixe wings vpon them, and they were full of eyes within, and they *ceaſed* not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Reu. 4. 8.

The Corinthians.

I declare vnto you the Goſpell which ye haue receiued, and wherein ye ſtand, or *continue*, 1. Cor. 15. 1.

Then ſaid Ieſus to thoſe Iewes

that beleeued on him, If ye *continue* in my word, then are ye *indeed my Disciples*, Ioh. 8. 31.

Continuance, a note of truth.

Who so looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetfull hearer, but a doer, shall be *blessed* in his deed, Iames 1. 25.

They went out from vs: but they were not of vs: for if they had beene of vs, they would no doubt haue *continued* with vs, 1. Ioh. 2. 19.

Whosoeuer *abideth* not in the doctrine of Christ, hath not God, 2. Ioh. 9.

So *runne* that ye may *obtaine*, 1. Cor. 9. 26.

Hath certaine promises of reward.

Let vs not be wearie in well doing; for in due season we shall reape, if we *faint not*, Gal. 6. 9.

Hold that thou hast, that no man take *thy crowne*, Reuel. 3. 11.

For we are made *partakers of Christ*, if we hold the beginning of

of our confidence *steadfast* to the end, Heb. 3.14.

He that *endureth* to the *end* shall be *saued*, Mat. 10.22. *Of saluation*

Continue therein; for in doing this thou shalt saue thy selfe, and them that heare thee, 1. Tim. 4. 16.

Work out your *saluation* with feare and trembling, Phil. 2.12.

Shew the same diligence to the full *assurance* of hope to the *end*, Heb. 6.11. *Comfortable assurance.*

To him that *ouercommeth* I will *giue* to eate of the tree of life, which is in the middest of the Garden of *God*, Reuel. 2.7.

Let vs *labour* therefore to enter into that *rest*, least any man fall after that same example, Heb. 4.11.

Let vs feare, least a promise being left vs of entring into his *rest*, any of you should seeme to come short of it, Heb. 4.1.

Ye haue *continued* with mee, &c. Luk. 22.28.

And I appoint vnto you a *Kingdome*, as my Father hath appointed vnto me, ver. 29.

A Crowne of life.

Be *faithfull* vnto death, and I will giue thee the *Crowne of life*, Reuel. 2. 10.

I haue fought a good fight, I haue finiſhed my courſe, &c. 2. Tim. 4. 7.

Henceforth there is laid vp for me a *crowne of righteouſneſſe*, which the Lord, the righteous Iudge, ſhall giue me at that day; and not to me onely, but to them alſo that loue his appearing, ver. 8.

Apoſtacie and back. ſliding vehemently diſſwaded.

Take heede leſt there be in any of you an euill heart of vnbeliefe in *departing away from* the liuing *God*, Heb. 3. 12.

Seuerely cenſured.

If after they haue eſcaped the pollution of the world through the knowledge of the Lord and Sauiour *Ieſus Chriſt*, they are againe intangled therein and ouercome; the *latter end is worſe* then the beginning, 2. Pet. 2. 20.

For

For it had been better for them *neuer to haue knowne* the way of righteouſneſſe, then after they haue knowne it, to *turne from* the holy Commandement deliuered vnto them, ver. 21.

But it happened vnto them according to the true Prouerbe; The *Dog* is turned to his *vomit* againe, and the *Sow* that was waſhed, to her *wallowing in the mire*, ver. 22.

When the vncleane ſpirit is gone out of a man, &c. Matth. 12. 43.

He taketh to himſelfe ſeauen other ſpirits, and they dwell there, and the laſt ſtate of that man is *worſe then* the firſt, v. 45. *Fearefull, threatned with loſſe of reward.*

Let him that *ſtandeth*, take heed *leſt* he fall, 1. Cor. 10. 12.

Are ye ſo fooliſh, hauing *begun in* the Spirit, are yee now made *perfect* with the fleſh? Gal. 3 3.

Haue yee ſuffered ſo many things *in vaine?* if it be yet in vaine, ver. 4.

Caſt *not away therefore* your confidence which hath great recompence of reward, Heb. 10. 35.

Of Gods fauour.

If any *withdraw* himſelfe, my ſoule ſhall haue no pleaſure in him, ver. 38.

Wee are not of them which *draw backe* vnto *perdition*, v. 39.

In the latter dayes ſome ſhall depart from the faith, 1. Tim. 4. 2

With a reprobate ſenſe.

Hauing their *conſcience ſeared with a hot yron*, ver. 2.

Infamy.

Holding faith and a good conſcience, which ſome hauing put away, concerning faith haue made ſhipwracke, 1. Tim. 1 19.

Excommunication.

Of whom is *Hymeneus*, and *Alexander*, whom I haue *deliuered to Sathan*, ver. 20.

Hauing *forſaken* the right way, they are *gone aſtray*, following the waies of *Balaam* the ſon of *Bozor*, *&c.* 2. Pet. 2. 15.

But when the righteous *turneth away* from his righteouſneſſe, and committeth iniquitie, &c.

&c. All the righteouſneſſe that he hath done ſhall not be *mentioned*; in his treſpaſſe that he treſpaſſeth, and in his ſinne that he hath ſinned, in them ſhall he *die*, Ezek. 18.24. *Death.*

It is impoſſible for thoſe who were *once enlightened*, and haue *taſted* the heauenly gift, and were made *partakers* of the Holy Ghoſt, Heb. 6.4.

If they ſhall *fall away*, to *renew them to repentance, &c. ver. 6* *Eternally puniſhed.*

The Angels which *kept not* their firſt eſtate, he hath reſerued in euerlaſting chaines vnder darkeneſſe vnto the *iudgement of the great day*, Iude 6.

THE PRAYER FOR *Saturday Euening*; *composed*,

of { Petitions ſutable to the reſt of Chriſt in the graue. Motiues to perſeuerance agreeable to the precedent exhortation.

I Bleſſe and magnifie thy glorious Maieſty, Wiſedome, and Omnipotency, O Lord, *high poſſeſſor of heauen and earth*, as for all thy wonderfull works in the ſixe dayes, ſo alſo for thy holy *reſt* on this day, whereby thou aſſureſt me of eternall reſt in heauen. And I beſeech thee of thy goodnes which anſwereth thy greatneſſe, to diſtill the dew of thy bleſſings as vpon my daily labours, ſo vpon my *reſt* in the night, that it may recouer my ſpirits, and refreſh my faculties, and

and repaire my ſtrength, and put me in minde of that comfortable *reſt* which they enioy, who lie in the boſome of *Abraham*, and *ſleepe in Ieſus*, who this day lay in his Sepulcher, yet ſaw there no corruption. For thy promiſe thou madeſt good, *not to leaue his ſoule in hell, nor to ſuffer thine holy one to ſee corruption.* O Lord I entirely deſire thee to *burie* all my ſins, eſpecially thoſe (which this day and weeke hath added to the totall ſumme) in his graue; and teach me by it to *burie* in the pit of eternall obliuion, not onely my brethrens treſpaſſes againſt mee, but alſo all thoſe ſinfull baites, which haue heretofore allured me to any kind of vicious lewdnes. Grant that I may more and more feele the power, as of *Chriſts death* in the mortification of my fleſhly members, ſo of his buriall in the conquering of the horror of the graue. For as thou haſt threatned *death*, ſaying, O

death I will be thy death; ſo thou haſt threatned the *graue* alſo, ſaying, *O graue, or corruption, I will bee thy corruption, or deſtruction.* And *what though my fleſh bee all conſumed to bones, yet thy ſpirit blowing on dead bones can reuiue them, and couple them againe with ſinnewes, and cloath them with fleſh.* What though theſe bones be reſolued into duſt, yet thou which *madeſt my body of nothing*, canſt as eaſily reſtore it and reare it out of that which is as little or next neighbour to nothing. Thou which *raiſedſt* thy Sonne from death, ſhalt *raiſe* and *change my vile body, and make it like vnto his glorious body, by that power whereby thou art able to ſubdue al things vnto thy ſelfe.* Make my heart hewen out of a harder rocke then thy Sonnes Sepulchre was, a fit receptacle, not for dead, but for liuing *Ieſus*. As that *Sepulchre* neuer receiued any but Ieſus; ſo let my heart entertaine nothing

nothing but thee. Make mee a *pure* and a chaſt ſoule, that as thy *Sonne* was borne of a Virgins wombe, and lay buried in a Virgin tombe: ſo he may abide in my Virgin and vndefiled ſoule. Remoue the *heauieſt ſtone* from my heart, as thou didſt that *great ſtone* from his *Sepulcher*. As he neuer returned to his *Sepulcher* after he came out of it: ſo grant that when thou haſt perfectly raiſed me out of the *graue of ſin*, I may neuer returne to it againe. And as he kept *Sabbath* in his graue, and obſerued thy ſtatutes in life and in death, and *fulfilled all righteouſneſſe*: ſo grant I may both in life and death accompliſh thy holy will. And as he neuer reſted till he had cryed out, *All is finiſhed*: ſo grant that I may not bee *wearie of wel-doing*, nor giue ouer my heauenly race of godlineſſe, till I may ſay, *It is finiſhed*. Endue mee with *power from aboue*, and gird about me *thy*

whole

whole armour, that I may *fight a good fight against the world, the flesh and the diuell, and finish my course* in the full discharge of my calling, and *keepe* the faith *to* the end; and in the end *receiue that incorruptible crowne of glory which the righteous Iudge will giue to all that loue his second comming. And behold he commeth in the Clouds, and all eyes shall see him, euen they that nayled him; and all kindreds of the earth shall mourne before him, yea, and Amen. So be it.*

The close out of Scripture.

Thou art worthy, ô Lord, to receiue glory, and honour, and power; for thou hast created all things, and for thy wills sake they are and haue beene created, Reu. 4. 11.

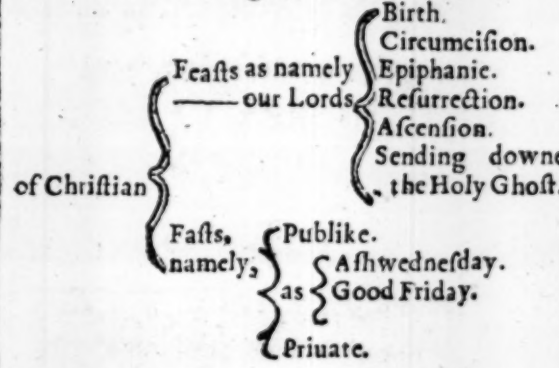
Worthy is the Lambe that was killed to receiue power, and riches, and wisedome, and strength, and honour, and glory, and praise, Reu. 5. 12.

THE

THE PRACTICE *of Extraordinarie* DEVOTION.

PART. 2. SVPPART. 2.

In the Religious obſeruation



By *Daniel Featly*, Doctor in Diuinity.

LONDON,
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TO THE RIGHT *HONOVRABLE and Religious Lady,* the Counteſſe of DENBIGH.

May it pleaſe your Honour,



OVR conference with me, about my conference with the Ieſuites, and your gracious acceptation of the relation and defence thereof, left in mee ſuch an impreſſion of the Character of your Noble and Religious

Religious diſpoſition, that Ie-
uer ſince deſired the aduantage
of ſome good opportunity to te-
ſtifie my dutifull reſpect to your
Honour. The truth of GOD re-
ceiueth not onely ſupport, but
great Honour from the patro-
nage and countenance of great
Perſonages: and ſhee much glo-
rieth in finding ſo ſtrong a
Champion, euen in the weaker
ſex. Albeit the Sun-beames
are alwaies moſt bright in
themſelues, yet they neuer ap-
peare ſo glorious to vs as when
they fall vpon cryſtall glaſſe,
or pretious ſtones: In like ſort
Religion and vertue (the rayes
of diuine light in the ſoule) al-
though they ſhine alwayes
brightly in themſelues, yet
they neuer ſeeme ſo conſpicuous
and reſplendant, as when they
receiue ſome luſtre from the
ſubiect

ſubiect, when nobility of birth and mind concurre: when ornaments of body and ſoule meete: when eminency of grace & eminency of conditions ioyne in one, and reflect mutually each on the other. And verily if your more then ordinary fauour and reſpect to the Miniſters of the Goſpell, and to my ſelfe in particular, had not made this my voluntarie oblation, a neceſſarie obligation to your Ladiſhip; yet your conſtancy in the truth, and loue to Sion and her ſolemne and ſacred aſſemblies, might iuſtly challenge to your Honour, the Dedication of this part of my HAND-MAIDES *Taske, which is to furniſh Chriſtian Faſts and Feaſts with proper* MEDITATIONS, HYMNES *and* PRAYERS, *As our body liues to the ſoule, by which it liueth*

liueth; so our soule should liue to GOD by whom it liueth. And no otherwise is the life of the body preserued by heate and moysture, then the life of the soule is maintained and kept by the heate of diuine loue, and radicall moysture of teares bedewing the heart root of a true penitent. To kindle the one and feede the other, I Dedicate and deuote the DEVOTION of this part of my HAND-MAID to your Honour. For the Feasts representing to your Religious thoughts what Christ hath done for you, will (through the blasts of Gods Spirit) inflame the heate of heauenly loue in you: and the Fasts admonishing you what Christ hath suffered for you, must needs yeeld abundant matter to supply the springs of godly sorrow. In Heauen

uen ioy taketh vp all times and parts; in hell sorrow; on earth they diuide. In heauen there is ioy without sorrow; in hell, sorrow without ioy; on earth sorrow and ioy act their parts; fasts and feasts haue their courses; mirth and mourning their turnes; and at euery turne my HAND-MAID *is readie to attend you, either with sackcloth for the one, or the wedding garment for the other.* S. Bernard *taking his ground from these words of the Prophet Ioel,* Rent your hearts, &c. and returne to the Lord with your whole heart; *thus pleasantly descanteth thereupon:* * *Wee cannot returne vnto thee Lord with our whole heart, vnlesse it be broken first with true contrition. There is no whole heart, but a rent heart; no sound*

Ioel 2.13.

* Non est ad deum toto corde redire, nisi scisso corde.

*Dolet, & de dolore gaudet.

sound heart, but a broken; and S. Ierome *according in the same note, summeth vp the whole practise of a deuout soule in her priuate carriage with God in these words*: * *She sorroweth after a godly manner, and reioyceth for that sorrow. Godly sorrow for sinne, and holy ioy for that sorrow, is the* whole Deuout man. *Madam, if my Meditations vpon the fasting, suffering, and death of our Sauiour make you sad and sorrowfull, remember out of* Saint Ierom *that you ought to bee ioyfull for such sorrow. If the piercing Texts of holy Scripture in the* ADMONITIONS *and* HYMNES *appoynted for the Christian fasts, diuide betweene your soule and spirit, and bruse if not breake your heart with an holy sympathy, remember out of* S. Bernard,

S. Bernard, *that* There is no returning to GOD with a whole heart, but by breaking it. *And if you find in the whole Deuotion of Fasts, matter of penſiueneſſe and griefe; in the Chriſtian Feasts you ſhall haue ſtore of oyle to make you a cheerefull countenance, and reuiue your deaded thoughts. The heart of a man is in continuall motion; it alwaies either dilateth it ſelfe, or contracteth: and the hidden man of the heart in like manner hath his Syſtole and Diaſtole (as the Anatomiſts ſpeake:) his heart continually either enlargeth it ſelfe by ioy, or contracteth it ſelfe by ſorrow. And no doubt, when God beſpeake's our hearts for himſelfe, hee eſpecially expects and reſpects theſe motions thereof and affections producing*

cing them. Hee will haue vs ioy in him, and sorrow and long after him. Ioy in his fauour, and sorrow in his displeasure. Ioy in his promises, and sorrow at his threats. Ioy in the Holy Ghost, and sorrow in our owne spirits. Feast to him in a thankefull profession of his gratious goodnesse, and fast to him in an humble confession of our sinfull wickednesse. Like the Heliotropium, turne alwaies to the Sunne; open when he sheddeth abroad his beames, and shut when hee draweth them in: Inlarge our hearts with ioy at his gracious presence, and sorrowfully shut and contract them when he is, or seemeth to bee absent from vs. Thus if our ioy be the interpreter of our loue to him, and our sorrow of our desire of him; if our

our ioy bee holy, and our ſorrow godly; if our feaſts bee feaſts of Deuotion, and our faſts bee faſts of contrition, our gracious Redeemer will vouchſafe to bee preſent at both: hee will feaſt and faſt with vs. At our faſts he will weepe for our ſpirituall, as he did for Lazarus his corporall death. At our feaſts he will turne our water into wine, and raniſh our ſoules with heauenly melody. Our feaſts ſhall bee as temperate and holy as faſts, and our faſts as comfortable as feaſts. A good conſcience ſhall bee vnto vs a continuall feaſt *here, and the* Marriage Supper of the Lambe *an euerlaſting feaſt hereafter. To both which feaſts, GOD by his Spirit, which biddeth you, bring you for his ſake, who by his faſts and ſorrowes on earth hath purchaſed*

purchased for vs euerlasting feasts and ioyes in heauen; In whom I rest,

Your Honours

to dispose of

DANIEL FEATLY.

OF Christian Feasts.

Feasts are the splendor and outward dignity of our Religion, forcible witnesses of ancient truth, prouocations to the exercise of all piety, shadowes of our endlesse felicity in Heauen, on earth euerlasting records & memorialls, wherein they which cannot be drawne to hearken vnto that we teach, may only by looking vpon that we doe in a manner reade whatsoeuer wee beliene. Thus the renouned Author of Ecclesiasticall politie gilds ouer the Rubrickes of our Church Kalender. And it seemes strange to mee, that any religiously

Hooker Ecclesiast politie lib. 5. pag. 204.

ouſly deuoted perſons ſhould goe about to deface, much more vtterly to expunge them out of all bookes of common-prayer and publike Deuotion. For Faſts on ſet dayes I leſſe maruell, that many liſten not to the Church-commands, becauſe *venter non habet aures*, *The bellie hath no eares*. But I ſee no reaſon why any ſhould diſtaſt Feaſts dedicated as well to Charity as piety: which were thought ſo neceſſary to the ſeruice of God, and ſolace of men, ſo agreeable to policie & Religion, ſo conuenient for the reuiuing of the ſeule, and refreſhing of the body: that Religion in all ages hath rather beene glutted with ſuperfluous Feſtiuals, then famiſhed for want of neceſſary. Yet not onely the Anabaptiſts generally beyond the Seas, but ſome alſo among vs, otherwiſe of vntainted beliefe, who I perſwade my ſelfe keepe many priuate Feaſts in their conſcience,

ſcience, make ſcruple to obſerue publike Feaſts preſcribed by the Church. *They hold it ſuperſtition, to place* holineſſe in times and ſeaſons; *Iudaiſme,* to keepe ſtrictly ſet dayes, eſpecially of Eaſter and Pentecoſt; *Popery,* to honour Saints with Feſtiuals; And *will-worſhip,* to ordaine any thing in the ſeruice of GOD, without preciſe warrant from the Word.

1. To wipe away the firſt aſperſion; Holineſſe is twofold, inward and inherent, outward and relatiue. Times and ſeaſons haue no inherent holineſſe in them, no more then places; yet certaine times and places are denominated holy by reaſon of holy actions done in or vpon them by God or man. God ſanctifieth times and places, either by precept or by particular preſence, or ſpeciall worke. Man ſanctifieth them, either by dedication of them to diuine ſeruice,

or by celebrating diuine Seruice in or on them. As Gods particular presence makes the place an holy Temple, so his speciall work on the day makes the day a Feast. As *Moses* speaketh of a place by particular designation; *This place where thou standest, is Holie ground*, Gods presence made it so: In like manner *Dauid* of one day in the yeare, *This is the day which the Lord hath made, let vs reioyce and bee glad in it.* Gods extraordinarie worke leaues a kind of impression vpon time, as his presence doth vpon place; whereof man taking speciall notice expresseth his thankfulnesse to God for them both, by consecrating both vnto him; the one for the place, the other for the time of peculiar worship. To deny them therfore outward or relatiue Holinesse is prophannesse: as on the contrary, to ascribe vnto them inward or inherent Holinesse, is superstition: religious

Exod. 3. 5.

Psal. 118. 24.

Deuotion

Deuotion holdeth the path of Gods Commandements, neither declining on the left hand to prophanneſſe, nor on the right to ſuperſtition.

2. Another blot caſt vpon the Rubrickes, by the Enemies to Chriſtian Feſtiuities, is an imputation of Iudaiſme or Gentiliſme reproued by Saint *Paul* in his Epiſtle to the Romanes [*one man eſteemeth one day aboue another, another eſteemes euery day alike: let euery man be fully perſwaded in his owne mind*] To the Galathians, [*Yee obſerue dayes and times, and moneths and yeares; I am afrayd of you, leaſt I haue beſtowed on you labour in vaine.*] To the Coloſſians, [*Let no man therfore iudge you in meat or in drink, or in reſpect of an Holy-day, or of the new Moones, or of the Sabbath day.*]

Rom. 14 5. 6.

Gal. 4. 10

Col. 2 16.

Theſe Texts of Scripture haue bin heretofore ſeriouſly thought vpon by the Ancient Fathers,

and so interpreted by them, that they make strongly against the Iewish and Gentile Festiuities, but no way against the Christian. * *Tertullian* saith, *Galaticamur plane, &c. Wee manifestly fall into the errours of the Galatians, if we are obseruers of Iewish Ceremonies, and Legall solemnities, for these the Apostle forbiddeth, restraining the continuance of the old Testament, buried in Christ. For if wee are a new Creature in Christ, our solemnities also ought to bee new. Or if (as some will haue it) the Apostle absolutely razeth out all deuotion of times and dayes, and moneths and yeares: Why doe we keepe Easter euery yeare in the first moneth? Why fifty dayes after doe we celebrate a Feast in all exultation?* Saint * *Ambrose* conceiueth th'Apostle to bēd his discourse against the superstiti-

* *Tert. li. Aduersus Pysch. cap. 14. Si omnem in totum deuotionem temporū & dierum, & mensium, & annorum erasit Apostolus, cur pascha celebramus anuuo circulo in mēse primo? Cur quinquagina exinde diebus in omni exultatione decurrimus?*

* *Ambros. Cōment. in Epistol. ad Galat. Dies obseruāt, qui dicunt crastino proficiscēdum non est, &c bi eolunt menses qui cursus Luna perstruātur, dicentes, septima Luna strumenta conficī non debent, &c. Tempora sic obseruant cum dicunt hodie verū initium est, festiuitas est, post cras Vulcanalia sunt, &c.*

on

on of the Gentiles. *They obserue dayes, who say, To morrow wee must not take a iourney, or after to morrow no worke may bee begun. They obserue moneths who marke the age of the Moone, saying, The seauenth Moone a man must not build, the ninth he must not hire a new seruant, for he will be vnluckie. They obserue times who say, To day is the beginning of the Spring, it is a Festinity, after to morrow are the feasts of Vulcan, &c.* Saint *Austin* imagineth the Apostles reprehension to be as it were a two edged sword, cutting off on the one side, the heathenish superstitions; and on the other side, the Iewish carnal rites and obseruations, abrogated by the comming of Christ. *The errour of the Gentiles is most notorious, whereby they obserue dayes, and moneths and yeares, noted by the Astrologers and Chaldeans for good and bad dayes: but peradventure, saith hee, wee neede not*

S. *August. Comment. in Epist. ad Galat.*

understand this place of the error of the Gentiles, but of them against whom hee disputes, to wit, the Iewes. For the Iewes also servilely keepe dayes and moneths, and yeares and times, in the carnall observation of the Sabbath, and new Moone, and the seaventh yeare: which because they were shadowes of future things; now, Christ being come, are superfluous and superstitious. In summe we answer, first, that the Apostle forbids the Iewish and Heathenish Feasts, but not the Christian. To keepe any Feasts dedicated to a false god, is Idolatry. To keepe any of those Feasts which were sometimes appointed by God himselfe, and dedicated to his honour, yet with a reference to the comming of the Messias, as figures and shadowes thereof: to observe I say any such Feasts now in § time of the Gospell is superstitious. For the body being come, the shadowes

ought

ought to vanish. As we are forbidden to keepe the solemnities of the old Law, so also to celebrate the Sacraments thereof; *the Priesthood being changed, the Law is also changed.* Yet may we, and ought wee to celebrate the Sacraments of the new Law; and why not also the Christian Festiuities, dedicated to the memory of the chiefe actions and passions of our Sauiour, *that in future times they might not be forgotten?* nor so great benefits of GOD conferred vpon his Church by them slip out of our minds? Saint *Peter* and Saint *John*, and their Disciples kept Easter differently, the one on the precise fourteenth day of the Moone, the other alwaies on the Lords Day: yet both kept the Feast: which certainly they would not haue done, if Christian Religion or libertie could not consist with the obseruation of Christian Feasts.

Heb. 7. 12

Aug. de Ciuit. Dei lib. 10. c. 4. Ne volumini temperum ingrata obrepat oblitio: Et beneficiorum eius, solennitatibus, festis & diebus statutis dicamus sacramusque memoriam. Hierem. Catalog. viror. illust.

2. We answer, that the blessed Apostle in the Texts aboue alledged, forbiddeth Christians to make scruple of conscience themselues, or vncharitably to censure any other in regard of the keeping or not keeping dayes. Herein they may vse their Christian liberty, so it be without scandall to their weake brethren, and offence to the Church wherein they liue: whose laudable custome, and iustifiable constitutions in things of this nature especially, ought to be kept and obeyed.

3. It is absolutely vnlawfull, and by the Apostle prohibited to celebrate any festiuity, either after the manner of the Gentiles by prophane sports, and plaies, or after the Iewish manner by legall Sacrifices and Ceremonies.

Our Church neither obserueth any Iewish or Heathenish Feast, nor any Christian Feast, after a Iewish or Heathenish manner,

nor

nor vpon any such ground, as either the one or the other pretendeth. Howsoeuer we retaine the names of Passeouer, and Pentecost, yet our Passeouer and Pentecost haue no more affinity with the Iewish Passeouer, and Pentecost, then *Simon Peter* had with *Simon Magus*, or *Philip* the Apostle, with *Philip* King of *Macedon*, as euery Catechized child knoweth among vs, and the booke of Common Prayer, in the Epistle, Gospell, Psalme, and Collects appoynted for those Feasts, sufficiently declare to any that hath an eye to reade, or an eare to heare.

A third exception, and that a Capitall one, if true, is, that our Feasts sauour of Romish superstition, whereof they are a *gaudy Relig*; This exception, if it might bee with some colour and shew taken against other Festiualls, yet surely it no way lyeth against our Lords Feasts; whose glori-

ous

ous worke in the redemption of mankinde cannot bee too highly extolled, too often remembred, too thankefully acknowledged, too religiously celebrated. And at these high Feasts, only dedicated to the honour of our Redeemer, and everlasting memory of the chiefe Mysteries of our Faith my Hand-Maid attends on her Mistresse at her Deuotion. Other Feasts shee keepeth also but in a different manner: On these that take their name from some principall action or Passion of our Sauiour, all the Deuotion is done to him whose name the Feast beareth, but on the other which are called by the name of some Saint, Martyr, Euangelist, or Apostle (I except not the blessed Virgin, and the Archangels daies) no religious deuotion or worship is performed to the creature, whose name the day carrieth, but to their and our Lord; whose speciall benefits de

riued-

rined to his Church by those golden conduits of his bountie and grace, are vpon such anniuersarie solemnities recounted, and their memory refreshed. In the Virgin Maries day, we honour Christ whom shee bare; in Saint *Iohn Baptists* day, we honour Christ whose forerunner he was; in the Martyrs daies, we honour Christ whose Martyrs they were; in the Apostles daies, wee honour Christ whose eye witnesses they were; in the Euangelists dayes, wee honour Christ whose Chroniclers they were. What S. *Augustine* long ago answered for the practice of the Church, in celebrating the dayes wherein the Martyrs receiued their red garlands against the cauill of the Gentiles, wee may truly reply to those who quarrell with our Church, for bidding and keeping holy dayes for Saint or Angell. *Wee erect no Altar, we dedicate no Temple,* we

we hallow no Feasts to Martyr, (Saints or Angel) *sed vni Deo & Martyrum & nostro, but to God alone their God, and ours. At whose service and Sacrifice the Martyrs, as men of GOD that haue ouercome the world by their Faith (Suo loco, & ordine nominantur, non tamen à sacerdote inuocantur) are in their place and order honourably mentioned, but not religiously inuocated, or called vpon.* On such daies we sanctifie God, we Deify not Saints: wee blesse God for them, we worship not them for Gods. In this part of the Deuotion of the Romane Church, the renowned Authors of the reformation in England, carefully applyed their pruning knife, cutting off all superfluous festinities, either of supposed Saints, who were no men or of men who were no Saints, or of true Saints, where they found no ground for any such Feast, as the Romanists dedicate vnto them.

Aug 22. de ciu. dei c. 10. Non erigimus altaria in quibus sacrifi. ãus Martyribus, sed &c.

Saint

Saint *Christopher*, *Longinus*, with the seauen sleepers may seeke for a Feast in *Vtopia extra anni solisque vias*. There is no reason they should haue a day in the Kalender, who neuer saw day in this world. Much lesse that the *Arrian George*, or *Becket* the Traitor should haue an holy day kept for them, who were farre from holy themselues. The blessed Virgin was a Saint inferiour to none but her Sonne, and her Annuntiation, and Purification we celebrate euery year, because we find euidence in Scripture of both: but for her immaculate conception in the wombe of her mother, and corporall assumption into heauen, *quia non legimus non credimus*, we keepe no such Feasts, because we reade no such thing in holy Scriptures of her.

By this which hath beene deliuered the aspersion of Iudaisme and Popery is wiped away (may some obiect (but not of voluntary

I speake of George of Alexãdria, the great opposite of S. Athanasius and intruder into his seate, not of any George that either was, or is supposed to haue been a Martyr in Diocletians daies. Wherefore I maruaile why Mr. P. H. in the last edition of his defence of S. George, traduceth this passage sith I impugne not his Martyr, nor haue reasõ to defend this cõfessed Arriã

ry superstition, and wil-worship. For what warrant haue we in Scripture for annuall Festiuities, what president in the pure and first Ages of the Church?

I will produce both, and adde vnto them the consent of other reformed Churches with ours in this point, touching Christian Feasts.

1. God in the old Law beside the Sabbath, appointed yearely and monethly solemnities. It is true, the ordinance in particular was Ceremoniall, but the ground in generall was morall, to imprint the more deeply his benefits in their mindes, to assemble the people for the hearing the Law, to testifie their ioy, and delight in his seruice. And may not we build Christian Feasts vpon the like grounds? If the Synagogue might ordaine yearely Feasts without speciall warrant or order from God, in memorie of temporall blessings and deliuerances

uerances of that nation onely, as shee did the Feast of *Purim*, or of *Lots*, and of the dedication: May not the Church appoint the like, to eternize the memorie of spirituall blessings and eternall deliuerances, not of one Nation onely, but the whole company of Gods Elect? Hest. 9. Maca. 2. 4. mentioned Ioh. 10. 22

Neither want we president for it, in the purest and best times before Religion was ouergrown with superstition (as it fell out in the latter Ages.) For the Apostles themselues kept Easter day, though with some difference as I noted before, and the whole world (so far as it was Christian (as S. *Austin* testifieth) kept time out of mind, the other Feasts consecrated to our Lord and the Holy Ghost. *Aug. Epist 118. ad Ianuarium quæ nō scripta, sed tradita custodimus, tota terrarum orbe obseruātur,*

dantur intelligi, vel ab ipsis Apostolis, vel plenariis Conciliis, quorum est in Ecclesiâ salubberrima auctoritas, cōmendata, atque statuta retineri: sicut quòd Domini Passio, Resurrectio, & Ascensio in cœlum, & aduentus de cœlo Sp. S. anniversariâ solennitate celebrantur.

Those

Those things which are not written, but kept by tradition, and that through the whole world; we are to conceiue either that the Apostles themselues or generall Councels, (the authority whereof is most wholsome in the Church) appointed and commended them vnto vs, as namely the yearely celebration of the Passion, Resurrection, and Ascension day of our Lord, and the comming downe of the Holy Ghost. Hereby it appeareth, that the Church of *England* in her rubricks wrote after the copy set by the antient Primitiue Church, and other reformed Churches, concurre either in practice or in iudgement, or in both with her in this part of her publique exercise of Religion. The Augustane, Bohemian, and Heluetian Confessions perfectly accord with the Sanctions of our Church.

Confessio Bohemica. c. 16. Seruamus Dominicos festos dies illosque eximiarum feriarum dies, qui consecrati sunt celebrationi operum Christi, Natiuitati.

Wee keepe the Lords dayes holy, and those chiefe Festiualls which

which are consecrated to the commemoration of Christs workes; his Nativity, Passion, Resurrection, &c. As also those which are consecrated to the memorie of Saints, as of the Virgin Mary, *the Apostles, and other Saints, especially those of whom mention is made in holy writ. All these things are dons of vs by the authority of Gods Words, and in Worship to God, and for his glory.*

Cruciatibus, Resurrectioni, &c. Itemq; memoriæ Sanctorum hominum, vt Virginis Mariæ, Apostolorum, aliorumque sanctorum, &c. Et hæc quidem propter verbum Dei, & cultus divini causâ, propterque gloriam Dei à nobis fiant.

Wee teach that wee ought not to condemne those traditions which appoint nothing contrary to Gods

Augustin. Confessio. artic. 4. Docemus non esse damnandas traditiones, quæ nihil præcipiunt contra mandata Dei, & habent finem politicum, videlicet quæ ad hoc conditæ sunt, vt ordine res in Ecclesiâ gerantur, Cuiusmodi sunt traditiones de feriis, natali, paschate, & reliquis & huius generis veteres ritus libenter retinemus in nostris Ecclesiis. Et tamen admonetur populus, vt sciat quid de talibus moribus sentiendum sit, videlicet, quòd non mereantur remissionem peccatorum, quòd non sint iustitiâ Christianâ, nec cultus necessarij ad Iustitiam Christianam, &c.

comman-

commandements, and haue a ciuill vse or end, to wit, for good order in the Church. Such are the traditions concerning holy dayes; Christs Birth-day, Easter, and the rest; and these ancient customes we willingly retaine in our Church: yet the people are giuen to vnderstand concerning these customes and rites, that they merit not remission of sinnes, that they are not Christians righteousnesse, nor necessary and essentiall parts of Gods worship, but things indifferent, which without scandall may be omitted.

If the Churches according to their Christian liberty, do or shall religiously celebrate the memory of our Lords Nativity, Circumcision, Passion, Resurrection, Ascention into heauen, and sending of the Holy Ghost vpon his Disciples, we very well approue of it.

Helvetica confessio posterior. c. 24. Si Ecclesiæ pro Christiana libertate, memoriam dominicæ Nativitatis, Circumcisionis, Passionis, & Resurrectionis, Ascensionis item in Cælum, & Missionis Sancti spiritus in Discipulos religiosè celebrent, maximopere probamus.

PART. 2. SVPPART. I.

The Festiuals Deuotion.

The Feast of the Birth of our Lord IESVS CHRIST.

The ground of this Feast. { *Prophecies in the old Testament.* / *Histories in the New* } { *Of the Incarnation of the Sonne of God.* }

PARALLEL.

Prophecie.	*Historie.*
The *Seede* of the *woman* shall breake the Serpents head, *Gen.* 3.15.	He tooke not on him the nature of Angels, but he tooke the *seed* of *Abraham*, Heb. 2.16 In the fulnesse of time GOD sent his Sonne *made of a woman*, Gal. 4.4.

The

PARALLEL.

Prophecie.	*Hiſtorie.*
The Scepter ſhall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill SHILOH come, Gen. 49. 10. *Chriſt is called Shiloh from an Hebrew word, ſignifying to ſend, or to ſaue, or ſecundinam, to intimate Chriſts virgin birth quaſi filium ſecundine.*	When *Ieſus* was borne in Bethlem of Iudea, in the daies of *Herod the King*, King *Herod*, *who raigned when Chriſt was borne, was a ſtranger, and ſo the Scepter was then departed from Inda*, Mat. 2. 1.
	Ioſeph being raiſed from ſleepe, did as the Angell of the Lord had bidden him, and took vnto him his wife, Mat 1. 24.
The Lord himſelfe ſhall giue you a ſigne. Behold a *Virgin* ſhall conceiue, and *beare a ſonne*, and ſhall call his name *Immanuel*, Iſa. 7. 14.	But *knew her not til* ſhee had brought forth her firſt borne Sonne, and he called his name *Ieſus*, ver. 25.

PARALLEL.

Prophecie. *Historie.*

For *vnto vs* a child is borne, vnto vs a sonne is giuen, Isa. 9. 6. — The Angell said, *vnto you is* borne this day in the Citty of *Dauid*, a Sauiour, which is Christ the Lord, Luk. 2. 11.

But thou *Bethlem* EPHRATA though thou bee little among the thousands of Iuda, yet *out of thee* shall hee come forth to me, that is to be Ruler in Israel, whose goings forth haue bin from old and from euerlasting, Mich. 5. 2. — When Iesus was borne in *Bethlem*, &c. Mat. 2. 1. *Ioseph* went to the city of *Dauid* called *Bethlem*, Luk. 2. 4. And the daies were accomplished that she should be deliuered, ver. 6. And shee *brought forth* her first borne sonne, ver. 7.

For thine instruction meditate on Christs Birth.
For thy comfort apply the benefits to thy selfe.
For thy correction examine thy new birth
and life, and quicken
Thine obedience by the Exhortation.
Thy thankefulnesse by the Hymne.
Thy Zeale and Deuotion by the prayer ensuing.

And

AN EXHORTATION TO STRIVE AND PRAY FOR the state of grace and *regeneration.*

THE ANALYSIS.

We must desire and pray that we may be regenerated & *borne* anew, because by it wee obtaine,

1. *Entrance* into the Kingdome of { Grace. Glory.
2. *Knowledge.*
3. *Liberty* from { Corruption. Raigning sin.
4. *Adoption*, and the title of the Sonnes of God.
5. The preheminency of the *first borne.*
6. The spirit of *supplication*, and accesse to GOD with confidence.
7. The *guidance* of the *spirit.*
8. An incorruptible *inheritance.*

THE

THE TEXT.

EXcept a man be *borne againe*, he cannot *enter into the Kingdome of God*, Ioh. 3. 3.

By regeneration we obtaine.

Except a man be borne of water and the ſpirit, he cannot enter into the Kingdome of God, ver. 5.

1. Entrance into the kingdome of God.

Ye were darkeneſſe, but *now yee are light* in the *Lord*, Epheſ. 5 8.

2. Knowledge.

The creature ſhall be deliuered from the *bondage of corruption*, into the glorious *liberty* of the Sonnes of *God*, Rom. 8 21.

3. Liberty from corruption.

Whoſoeuer is borne of *God*, *ſinneth not*, for his ſeede remaineth in him, *neither can* he ſinne, becauſe he is borne of *God*, 1. Ioh. 3. 9.

From reigning ſinnes

Sinne ſhall *not haue dominion* ouer you, for yee are not vnder the Law, but vnder grace, Rom. 6. 14.

Adoption.

As many as receiued him, to them hee gaue power to be the *Sonnes* of God, euen to them that beleeue on his name, Ioh. 1. 12.

Which are *borne* not of bloud, nor of the will of the flesh, nor of the will of man, but *of God*, ver. 13.

That he might redeeme them that are vnder the Law, and that we might receiue the *adoption of sons*, Gal. 4. 5.

But yee are come to Mount Sion, and to the City of the liuing God, Heb. 12. 22.

5. The preheminence of the first borne.

And the generall Assembly and Church of the *first-borne*, ver 23.

Of his owne will begat hee vs with the word of truth, that we should be the *first fruits* of his creatures, Iam. 1. 18.

6. Spirit of supplication

We haue receiued the Spirit of Adoption, whereby we *cry Abba Father*, Rom. 8. 15.

7. Euidence of the spirit.

As many as are led by the *spirit*

rit of God, they are the ſonnes of *God*, Rom. 8. 14.

Bleſſed be *God* the Father of our Lord *Ieſus Chriſt*, which according to his abundant mercy hath begotten vs againe vnto a *liuely hope*, 1. Pet. 1. 3. 8. *An incorruptible inheritance.*

To an *inheritance incorruptible, and vndefiled*, and that *fadeth not away, and reſerued in heauen for you, ver.* 4.

The ſame ſpirit teſtifieth to our ſpirits, that we are the *children of God*, Rom. 8. 16.

If we be children, then heires, euen the *heires of God, and coheires annexed with Chriſt, verſe* 17.

A Hymne for the Natiuity of our Lord, consisting of *foure parts.*

1. God the Father's.
2. Christ's.
3. The *Prophets.*
4. The *Churches.*

Glory bee to God on High, in earth peace, good will to men.

The Prophet speaketh in his own person.

THe Lord *euen the most mighty* God *hath spoken, and called the world from the* rising *vp of the Sunne to the going downe thereof,* Psal. 50. 1.

Out of Sion *hath God* appeared *in perfect beauty,* ver. 2.

Saluation is nigh *them that feare him,* that glory may dwell *on the earth,* Psal. 85. 9.

Mercy and truth are met together; righteousnesse and peace haue kissed each other, ver. 10.

Truth

Truth *ſhall ſpring out of the earth, and righteouſneſſe hath looked downe from heauen, verſe* 11.

Thou art fairer then the children of men, full of grace are thy lippes, becauſe God *hath bleſſed thee for euer, Pſal.*45.2.

Thou haſt loued righteouſneſſe and hated iniquity; wherefore God, *euen thy God hath* annointed *thee with the oyle of gladneſſe aboue thy fellowes, ver.*7.

O Lord *my* God, *great are thy wondrous workes which thou haſt done, like as bee alſo thy thoughts, which are to vs-ward, yet there is no man that ordereth them vnto thee, Pſal.*40.5.

*If I would declare or ſpeake of them, they ſhould be more in number then I am able to expreſſe, ver.*16. 2. *In the perſon of Chriſt.*

Sacrifice and meate offerings thou wouldeſt not haue, but mine eares haſt thou opened, verſe 6.

Burnt offerings and ſacrifice

for sin hast thou not required, then said I, Loe I come, *ver.* 7.

In the volume of thy booke, it is written of me that I should fulfill thy will, O my God, I am content to doe it, yea, thy Law is in my heart, ver. 8.

I haue declared thy righteousnesse in the great congregation; Loe, I will not refraine my lips, O Lord, and that thou knowest, ver. 9.

I haue not hid thy righteousnes within my heart; my talking hath beene of thy truth and of thy saluation, ver. 10.

I will preach the Law whereof the Lord *hath sayd vnto me,* Thou art my Sonne, this day *haue I begotten thee, Psal.* 2. 7.

3. *In the person of God the Father.*

He shall call me, Thou art my Father, *my* God, *and my strong saluation, Psal.* 89. 26.

And I will make him my first borne *higher then the Kings of the earth, ver.* 27.

4. *Of the Church.*

Shew vs thy mercy, O Lord, and grant vs thy saluation, Psal. 85. 7.

Lord

Lord *saue vs now*: Lord *send vs now prosperity*, *Psal.* 118. 25.

Through thy tender mercy, whereby this day spring from on high *hath visited vs*, *Luk.* 1. 78.

To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace, Cant. Zach. *Luke* 1. 76.

The Prayer.

GRatious *Lord Iesus Christ* the Sonne of *God* and *Sauiour* of man, the *ioy* of Angels and dread of diuels, the Iewes *Messiah*, and the Gentiles *starre*, the *hope* of the liuing and *resurrectiō* of the dead, the *way* to all that come vnto the, the *truth* to all them that know thee, and the *life* to all them that beleeue in thee: make good al thy glorious and gratious titles to me, *Lord* protect me, *Iesu* saue me, *Christ* my *annoynted King* rule me, my

anointed Priest sanctifie me, my *anointed Prophet* reueale vnto me the *secrets of thy Kingdome. O Christ* whose name is an *oyntment powred out, annoint me with the oyle of gladnesse*, this day aboue others. *This is the day which the Lord hath made, I will reioyce & be glad in it*; nay I dare take the note higher and sing, *This is the day* in *which the Lord* was *made*, I will exult and triumph in it. Thou which madest all dayes, wert this day *made of a woman, and made vnder the Law. From all eternity it was neuer heard*, that eternity entered into the Kalender of time, supreame *Maiesty* descended into the wombe; *immensity* was comprehended; *infinity* bounded; *vbiquity* incloſed, and the *Deity incarnated*: Yet this day it was seene; for this day *the Word became flesh*; *GOD became man*, and to effect this wonderfull Mystery, a *Virgin* became a Mo-

a Mother. *One deepe calleth vpon another*; one miracle begetteth another: The Sun bringeth forth all other daies, but this day brought thee forth, the *Sunne of righteousnesse*; If wee set our voices, and instruments, and hart-strings to the highest straine of ioy at the birth of great Kings and Princes; what ought I to do this day, on which thou the *King of heauen* wast borne vpon the earth? At the marriage of great personages men giue full scope to all manner of expressions of carnall ioy, euen oftentimes to the very surfet of the senses with pleasure: how then should I bee rauished with spirituall ioy at this time when heauen and earth, the diuine nature and humane were married? The contract was in heauen *before all times*, but the marriage was this day consummated in the vndefiled bedde of the Virgin. *Lord*

who this day *cameſt downe* to me, draw mee vp to thee, and giue me acceſſe with more confidence and boldneſſe; for now thou art become *my brother* and ally by bloud. The rays of thy diuine Maieſty will not dazle the eyes of my ſoule, they being now *vailed* with thy *fleſh*. This day thou diddeſt vnite thy ſelfe to mee naturally and ſubſtantially, and becameſt truly *fleſh of my fleſh, and bone of my bone*. Vnite mee to thee this day ſpiritually, and make me a true *member of thy myſticall body*, that I may be *fleſh of thy fleſh, and bone of thy bone*. Lord thou diddeſt this day participate of my humane nature, make me this day participate by grace of thy diuine, as farre as I am capable thereof; and impart and communicate vnto me the merit of all thy actions, and benefit of all thy ſufferings in this thy nature. O *my Lord and my God*, who by aſſuming

ming fleſh vnto thy diuine perſon, haſt ſanctified it, and *highly aduanced it farre aboue all creatures*, keepe me from defiling my fleſh with ſinfull pollutions; or abaſing or inthralling it to Sathan. O *Sonne of GOD*, who by this incarnate nature, becameſt the *Sonne of Man*, make mee the ſinfull Sonne of Man by grace and *Adoption*, to become the *Sonne of GOD*. And as thou this day according to the words of thine Angell wert *borne to mee*, bee *borne* alſo *in mee*, that from *henceforth I liue not, but thou in mee*. Let thy *ſpirit* quicken me, thy *fleſh* nouriſh mee, thy *wiſedome* guide me, thy *grace* ſanctifie me, and thy *Word* inſtruct me. Let the *Holy Ghoſt, of whom* thou *waſt conceiued* beget thee in me, by the immortall *ſeede of thy word*. Let my *faith* conceiue thee, my *profeſſion* bring thee forth, my *loue* embrace thee, and

and *Deuotion* entertaine and continually keepe thee with me *till thy second comming*. So *come* vnto me *Lord Iesus, come quickely*.

The

THE
Feast of our Lords Circumcision:
OR,
New-yeares dayes Deuotion.

The ground of this feast is { The type thereof in the Old / The accomplishment in the New } Testament.

PARALLEL.

The Type.

And *Abraham circumcised Isaak when hee was eight dayes old*, as *God* commanded him, Gen. 21. 4.

The accomplishment.

And *when the eight dayes were accomplished* that they should *circumcise* the child; his name was then called Iesus, Luk. 2. 21.

Meditate & deuout Christian.

1. *For thine instruction vpon the circumcision of thy Saviour.*
2. *For thy comfort, apply to thy selfe the benefits.*
3. *For thy correction examine the circumcision of thy heart, and quicken thine*
   1. *Obedience by the exhortation.*
   2. *Thankfulnes by the hymne.*
   3. *Zeale and deuotion by the prayer.*

THE

THE ADMONITION FOR *New-yeares day.*

THE ANALYSIS.

we ought to desire, strive, & pray for the circumcision *of the heart.*

1. *In respect of* GOD *who*
   - Desireth *it.* [a]
   - Commandeth *it.* [b]
   - Loueth *it.* [c]
   - Obserueth *it.* [d]
   - Praiseth *it.* [e]
   - Rewardeth *it.* [f]
   - Brandeth *the contrary.* [g]

2. *In respect of mans heart which needeth it,*
   1. *Because it is most corrupt and impure.*
   2. *Because it is most deceitfull.*

THE

THE TEXT.

[a] MY Sonne *give* me thy *heart*, Pro. 23. 26.

[b] *Circumcise* the fore-skin of your hearts, Deut. 10. 16.

Take away the fore-skin of your hearts ye men of Iudah, Ier. 4. 4.

[c] *Cleanse* your *hearts* ye sinners, Iam. 4 8.

Behold thou *louest* truth in the inward parts, Psal. 51. 6.

[d] God *seeth* not as man *seeth*, for man *looketh* vpon the outward *appearance*; but God *seeth* the *heart*, 1. Sam. 16. 7.

[e] The *circumcision* is of the *heart* in the Spirit, not in the letter, whose *Praise* is not of man but of *God*, Rom. 2. 29.

In whom yee are *circumcised* with *circumcision* made *without hands*, by putting off the sinfull body of the flesh through the *circumcision* of Christ, Col. 2. 11.

God desireth the Circumcision of the heart Commandeth it.

Loueth.

Obserueth.

Praiseth.

Be-

Beware of the *concision*: For we are the *circumcision* which worship God in the spirit, and reioyce in *Christ Iesus* and haue *no confidence* in the flesh, Philip. 3.3.

Rewardeth.

f The good *Lord* be *mercifull* to him that prepareth his whole heart to seeke the *Lord* his *God*, 2.Chron.30.19.

He will *doe good* to such as be *good and true* of *heart*, Psalme 125.4.

There is *sprung* vp a *light* for the righteous, and *ioyfull gladnesse* to such as bee true *hearted*, Psal.97.11.

g The eyes of the *Lord behold* the earth, to shew himselfe *strong* with them that are of *perfect heart* towards him, 2. Chron.16 9.

Yee of *vncircumcised* eares and *hearts*, haue alwaies *resisted* the Holy Ghost, Acts 7.51.

Brandeth the contrarie.

The *perverse in heart* are an *abhominatio* to the Lord, Pro.11.20

All

All the imaginations of mans heart are *onely euill continually*, Gen.6.5.

The heart of man is *deceitfull aboue all things*, Ier.17.9.

The Psalme for New-yeares day.

O Sing vnto the Lord a new song; sing vnto the Lord all the whole earth. Psalme 96. 1.

Sing vnto the *Lord* and praise his name: be telling of his saluation *from day to day*, ver.2.

The *heauens* declare the glory of *God*; and the firmament sheweth his handy worke, Psal. 19.1.

One day telleth *another*, and *one night* certifieth another, ver. 2.

There is neither speech nor language, but their voyce is heard among them, ver.3.

Their sound is gone out into all

all lands, and their words vnto the end of the world, ver. 4.

In them hath he set a *Tabernacle for the Sunne*, which commeth forth as a Bridegroome out of his Chamber, and reioyceth as a Gyant to runne his course, ver. 5.

He appoynteth the Moone for certaine seasons; and the Sunne knoweth his going downe, Psal. 104. 19.

O *Lord*, how manifold are thy workes? in wisedome hast thou made them all; the earth is full of thy riches, ver. 24.

So is the great and wide sea also, wherein are things creeping innumerable both small and great beasts, ver. 25.

These waite all vpon thee, that thou maist giue them their meate in due season, ver. 27.

Thou hidest thy face, they are troubled, thou takest away their breath, they dye, ver. 29.

When thou lettest thy breath

goe

goe forth, they are made; and thou *ſhalt renew the face of the earth, ver.* 30.

The glorious Maieſty of the *Lord* ſhall endure for euer; the *Lord* ſhall reioyce in his workes, ver. 31.

Thou crowneſt the earth with thy goodneſſe; and thy clouds drop fatneſſe, Pſal. 65. 11.

They ſhall drop vpon the dwellings of the wilderneſſe; and the little hills ſhall reioyce on euery ſide, ver. 12.

The flockes alſo ſhall be full of ſheepe; the vallies alſo ſhall ſtand ſo thicke with Corne that they ſhall laugh and ſing, ver. 13.

The day is thine, and the night is thine: thou haſt prepared the light of the Sunne, Pſal. 74. 16.

Thou haſt ſet all the borders of the earth; thou *haſt made ſummer and winter*, ver. 17.

The

The Prayer for New-yeares day.

MOst tender and compaſſionate *Lord*, now firſt knowne by thy name *Ieſus*, who being the *true vine* which yeeldeſt the wine that *gladdeth the heart*, waſt pruned this day with the *ſharpe knife* of *circumciſion*, and bleddeſt for me; haue pitty and compaſſion on me, who with weeping eyes and a bleeding heart come vnto thee, beſeeching thee that thoſe drops of blood which fell from thee this day may *ſatisfie* for the ſin of my *birth*, and the whole ſtreame that ranne from all the parts of thy body in the *Garden*, and on the *Croſſe* may expiate all my *numberleſſe actuall ſinnes*; whether they be ſins of lighter tincture, or of a *Scarlet* dye: *Sinnes* like *beames*, or *ſinnes* like *moates*: *Sinnes* conceiued in the *heart* onely, or ſinnes brought forth into

into *all*: *Sinnes* in my *beliefe*, or *finnes* in my *life*: *Sins* once committed, or often repeated: *Sinnes* before or after my calling: *Sins* of impiety against thee, or *sins* of *iniquity* against my neighbour, or *sins* of impurity against mine owne flesh: for of all these I haue a great loade. *They are more in number then the haires of my head*, they are *a burden too heauy for me to beare*. They lye vpon my conscience like so many Talents of lead, and would *presse* mee *downe to hell*, did not thy mercy take hold of the hand of my faith to support me in *hope* euen *aboue hope*. How should I hope, if I thinke vpon thy *greatnesse*? How should I not hope, if I thinke vpon thy goodnesse? How should I hope, if I *weigh my sins*? How should I not hope, if I weigh thy *merits*? How should I hope, if I *consider* my actions? How should I not hope, if I *consider* thy *passions*? How should I hope

hope, if I *number my transgressions?* How should I not hope, if I number thy blessings and fauours towards me? How should I hope, if I remember how oft I haue refused grace after it hath bin offered vnto me? How can I but hope, if I remember how oft grace hath beene offered me after I refused it? And still hope I will, as long as thou retayneſt thy name *Iesu*, which this day thou receiuedſt when thou *offeredſt the first fruits* of thy *bloud for my sinne*, without which thou couldeſt not haue beene my *Iesus*. For ſo fowle and feſtered were my ſores, that nothing could heale them but a *bloudy knife*. But why ſhould this bloudy inſtrument be applyed to thy pureſt, tendereſt, *immaculate* fleſh made all of Virgins bloud? There was no *superfluity* to bee pared off in thee; nor ranke bloud to be let out. The ſuperfluous skinne was on me, yet the *knife*

is

is on thee: The festered sores were in my body, yet the Launce is in thy flesh. Thou hast the paine, I the ease; thou the smart, I the cure. O wonderfull cure! O more wonderfull loue! *Out of the mouth of babes and sucklings* as thou hast ordained, so maist thou iustly challenge *praise*, who in thy infancy madest such an assay of my *redemption* and tenderedst the *earnest* of thy bloud for me. Not nine dayes old thou sheddest drops of bloud for me, farre more *precious* then so many *drops* of the richest balsomom to cure my wounds. *Let all flesh praise thee* who *healedst* it by thy *wounds*. Eternall thankes be giuen to thee for thy *circumcision*, wherby thou hast abolished *circumcision* it selfe, and prouided me an easier remedy of *originall sin*, the sacred lauer of *regeneration*. *Water* now serueth instead of bloud, and a gentle rubbing of the flesh for cutting and *wounding*

ding it. By the *circumcision* of thy flesh thou hast also merited for mee the *fulfilling* of thy fathers promise and condition of his couenant to *circumcise the fore-skin of our hearts.* By this thy *razor* thou hast fitted the *tables of my heart*: NOW *write thy lawes* and loue in them: By receiuing this *seale* of the couenant in thy flesh thou hast *sealed* to me thy care of me in thy nonage. First, O Lord, I am euerlastingly to praise thee for *taking* my *flesh vpon thee*; and next for leauing part of it with mee as a *pledge of thy loue*, thou beareſt to me *from* thy *mothers wombe*. In thy infancy thou bleddeſt for me, in thy twelfth yeare, thou arguedſt for me, in thy youth thou obeyedſt for me, and in thy ripe and perfect age thou *sufferedſt* & *dyedſt* for me. To thee therefore as it is my bounden duty, I *offer the buddes* of my child-hood, the *bloſſoms* of my youth, and the

fruits

fruits of my age. As thou betimes didſt ſet to the worke of my *redemption*, and on *thoſe termes* acceptedſt the name Ieſus: ſo let me betimes *giue my name to thee*, and enter into thy ſeruice: Let me *beare thy yoke* euen from my youth. Lord, who this day wert *circumciſed* in the fleſh, *circumciſe* me in the heart, that I may in *purity*, *ſincerity*, and *vprightneſſe of heart walke before thee all the dayes of my life*. Neither *circumciſe* my *heart* only, but my eares, eyes, hands, head, and feete, that *no ſuperfluity of malitiouſnes*, nor impurity remaine in me.

Now thou haſt *renewed the face of the earth*, *renew* this day and *repaire* thy decayed Image in me. Thou haſt begun a *new* yeare, begin in me a *new reformation*. *Make me* I beſeech thee *a cleane heart*, *and renew a right Spirit within me*. The yeare like the Serpent hath *caſt off* his *old* skinne, *and put on a new*; let me

alſo *caſt off my old man, and put on the new man*: and from this day to my old age and death *walke in newneſſe of life*, that I may be a fit *gueſt* to be admitted into the *new Heauen, where dwelleth righteouſneſſe*, and to be entertained at thy Table, and drink *new wine* with thee in thy heauenly Kingdome for euermore, *Amen*.

The

THE FEAST OF *EPIPHANIE*, OR, *TWELFE-DAYE'S* DEVOTION.

The ground of this feast { *Prophecy* in the old / *History* in the new } Teſtament of our *Lord's* manifeſtation to the Gentiles.

PARALLEL.

Prophecie.	*Hiſtorie.*
There ſhall come *a ſtarre out of* Iacob, and a Scepter ſhall riſe out of Iſrael, Numb. 24. 17.	Lo the *ſtarre* which they ſaw in the Eaſt went before them, till it came to the place where the child was, Matth. 2. 9. When they ſaw *the ſtarre*, they were exceeding glad, & went into the houſe, and found the child with Mary his Mother, ver. 10.

PARALLEL.

Prophecie.	*Hiſtorie.*
The daughter of Tyre ſhall bee there with a gift, like as the rich alſo among the people *ſhall doe homage* before thy face with preſents, Pſal.45.12.	They fell down and worſhipped him, Matth. 2.11.
Kings ſhall bring *preſents* vnto thee, Pſal. 68.29. The Kings of *Arabia* and *Saba* ſhall bring *gifts*, Pſal.72.10.	And opened their treaſures, and *preſented to him, &c.* Matth.2.11.
All thy garments ſmel of *Myrrh, Aloes, and Caſſia*, Pſal.45.9. To him ſhall be giuen of the *Gold* of Arabia, &c.Pſal.72.15.	*Gold*, and *Incenſe*, and *Myrrh*, Mat.2.11.

For

For thy instruction meditate on the { Prophecy / History } { of *Christ's* manifestation.

For thy comfort apply to thy selfe the benefits thereof.

For thy correction reproue thy backwardnesse in *comming to Christ, and honouring him with thy substance.*

Quicken { Thy *Charitie* by the Admonition. / Thy Faith by the Psalme. / Thy *Zeale* and Deuotion by the Prayer ensuing.

THE ADMONITION for Twelfe-day.

THE ANALYSIS.

We ought freely and liberally to offer to *God* and his *Church*; becauſe

we haue in Scriptures
- *Commandements* for it.
- *Examples* of it.
- *Promiſes* vnto it.
- *Threats* to the contrary

THE TEXTS.

For pious bounty, we haue Precepts.

TAke from among you an *offering* to the *Lord*: Whoſoeuer is of a willing heart, let him bring it, *an offering* of the *Lord*, &c. Exod. 35. 5.

In the Old Teſtament.

Honour the *Lord* with thy *ſubſtance*, and with the *firſt fruits* of all thine increaſe, Pro. 3. 9.

In the New

Be reconciled to thy brother, and then come and *offer thy gift*, Matth. 5. 24.

Yee,

Yee *tithe* Mint and Rue, &c. Theſe things yee *ought* to haue done, and *not left the other* vndone, Luk. 11.42.

Let him that is taught in the Word, make him that taught him *partaker* of all his *goods*, Gal. 6.6.

If wee haue ſowed to you ſpirituall things, is it much if wee *reape* of your carnall things? 1. Cor. 9.11.

Examples. Abraham. Abraham *gaue* him *Tithe* of all that he had, Gen. 14.20.

Iacob. Of all that thou ſhalt *giue mee* I will *giue* the *tenth* vnto thee, Gen. 28.22.

Dauid. Then *Dauid* ſaid, behold, I dwell in an houſe of Cedars, but the *Arke* of the *Lord* remaineth vnder the curtaines, 2. Sam. 7.2.

Iſraelites. Then euery one whoſe ſpirit made him willing, came and *brought an offering* to the *Lord* for the worke of the Tabernacle, Exod. 35.21.

I will not come within the

Tabernacle of mine houſe, nor climbe vp into my bed, Pſalme 132.3.

I will not ſuffer mine eyes to ſleepe, nor mine eye-lids to ſlumber, nor the temples of my head to take any reſt, ver. 4.

Till I haue found out a *place* for the Temple of the Lord; an *habitation* for the mighty *God* of *Iacob*, ver. 5.

Phariſee. I *giue Tythe* of all that I poſſeſſe, Luk. 18.12.

Promiſes. So ſhall thy *barnes* bee *filled with abundance*, and thy *preſſes* ſhall *burſt with new wine*, Pro. 3. 10.

Bring all the *tithes* into the ſtore-houſe, that there may bee meate in mine houſe, and *proue mee herewith*, ſayth the Lord, Mal. 3.10.

He will *multiplie your ſeede*, and *increaſe* the *fruits* of your benevolence, 2. Cor. 9.10.

Curſe to the contrary. You looked for much, and loe it *came to little*; and when ye brought

brought it home, I did *blow vpon it*: Why, ſaith the Lord of Hoſts? Becauſe of mine houſe that is waſte, and yee turne euery man to his owne houſe, Hag. 1.9.

Therefore the Heauen ouer you is *ſtayed from dew*, and the earth is *ſtayed from her fruit*, ver. 10.

Yee ſay, wherein haue we *robbed* thee? In *tiths and offerings*, Mal. 3.8.

Ye are *curſed* with a *curſe*: for yee haue robbed mee, euen this whole Nation, ver. 9.

He that ſoweth ſparingly, ſhall *reape ſparingly*, 2. Cor. 9.6.

Be not deceiued, *God* is not mocked; Whatſoeuer a man ſoweth, that ſhall *he reape*, Gal. 6.7.

A Pſalme for Twelfe-day.

O *Praiſe the Lord* of Heauen, *praiſe* him in the *height*, Pſal.148.1.

Praiſe him all ye his Angels; *praiſe* him all his hoſt, ver.2.

Praiſe him Sun and *Moone*, *praiſe* him all ye *ſtarres* and *light*, ver.3.

Thy ſeate, O *God endureth* for euer: the Scepter of thy kingdome is a right Scepter, Pſ.45.6.

The Lord ſhall ſend *the rod of thy power out of Sion*: *be thou ruler* euen in the *middeſt among thine enemies*, *Pſal.*110.2.

In the *day of thy power* ſhall the people *offer thee free will offerings with an holy worſhip*: the dew of thy birth is of the wombe of the morning, ver.3.

Thy dominion ſhall bee from one Sea to another, and from the ſloud vnto the worlds end, Pſal. 72.8.

They

They that dwell in the wildernesse shall kneele before thee: thine enemies shall lick the dust, ver. 9.

All Kings shall *fall downe* before thee, all Nations shall *doe thee seruice*, ver. 11.

Thy Name shall endure for euer; thy Name shall remaine vnder the Sun among all posterities which shall be blessed through thee, and all the Heathen shall *praise thee*, ver. 17.

Blessed be the Name of thy *Maiestie* for euer; and all the earth shall be filled with his *Maiesty*, Amen, Amen. ver. 19.

A Prayer for Twelfe-day.

FAther of lights, who didst *guide* the Heathen Sages by a *Starre*, to seeke after, and finde thy *Sonne*, *the true light which enlightneth euery man, that commeth into the world*; giue me grace to *giue eare to the more*

sure

ſure Word of Prophecy in the Scripture *till the day dawne, and the day ſtarre ariſe in my heart.* As thou *calleſt* the wiſe men obſeruers of the *ſtarres* by a *Star*; the ſhepheards lying abroad by an apparition in the fields; *Zachary* the Prieſt, by a *Viſion in the Temple*; *Peter* the *fiſher*, by a *draught of fiſhes*; Matthew *the Publican, at the receipt of cuſtome*; and Saint *Auſtin* enamoured with eloquence by the luſtre of Saint *Ambroſes* ſtile and entiſing eloquence. I beſeech thee take the aduantage of ſuch ſeaſons, and apply ſuch *meanes* for my vnfeined *conuerſion* vnto thee as are moſt agreeable to my inclination, diſpoſition, and condition. So will I *come* vnto thee, *and fall downe before thee*, and *preſent vnto thee gold, frankincenſe* and myrrh; gold in acknowledgement of thy Kingdome, *frankincenſe* of thy *Prieſt-hood*, and *myrrh* of thy *death*. *I will offer* wil-

willingly and freely vnto *thee incenſe of prayſe and thankeſgiuing for thy benefits*; the *Myrrh* of *bitter teares* for my *ſinnes*; and *gold* (according to my ability) for the maintenance of thy ſeruice, and *adorning* thy *Temple*. Lord, who by this rich *preſent* prouided ſtfor the Virgins wants to ſupply them in her iourney to Egypt, extend thy goodneſſe to mee in all neceſſities; and eſtabliſh my faith and confidence in thee in all dangers and difficulties whatſoeuer, *For thou haſt promiſed neuer to leaue nor forſake them that truſt in thee. The ſtony rocke* ſhall yeeld *a Fountaine of water*; and the dry *cruſe* a *ſpring* of Oyle: the *loaues* ſhall multiply by ſpending: nay, the *Clouds* ſhall be *Store-houſes* of *Bread*, and the *wind* ſerue in *Fowle*, and the *Rauens* bring in prouiſion: the *Fiſhes pay tribute of money*, and Heathen Sages from the Eaſt, (by the conduct of

a

a *Starre*) *bring in coſtly preſents* and new-yeares gifts, before thy children ſhall want their neceſſary maintenance or ſuſtenance.

Bleſſed *Babe*, who at thy birth didſt preſage thy death, and aſſayedſt the *Croſſe* in thy *Cratch*, and being excluded (as it were) from all men, waſt conſtrained *to take vp* thy lodging with beaſts in a Stable, teach me what I am to looke for in this world: If it giue me courſe, and baſe, and *beaſtly* entertainement, it gaue thee worſe: and *the ſeruant is not* to expect *better* reſpect *then the Maſter. O King of glory*, who hadſt no Palace in this world, but an Inne, no Chamber of Preſence, but a *Stable*; no Tapeſtry, but ſtraw; no Chaire of eſtate, but a *Cratch*; no Scepter, but a *Reede*; and no *Crowne*, but a wreath of *thornes*; worke in me an holy high-mindedneſſe to *deſpiſe this world* which ſo *deſpiſed* thee. Make *worldly* great-

neſſe

neſſe ſeeme ſmall, honour baſe, eſtimation vile, and pompe vaine vnto me. Let not the glittering ſhew of *gold, ſilner, and pretious ſtones*, or the luſtre of eminent condition *dazell the eyes of my minde*, but let the beames of *this ſtarre* light and guide me rather to *honour* thee in a Stable, then leaue thee to follow *Herod* in his Palace vpon any hopes whatſoeuer. *The wiſe men, after they had ſeene* thee, *neuer returned backe to* Herod, *but went another way to their owne home*: ſo let me, after thou *haſt called mee to the knowledge of the truth*, and *redeemed me from my vaine conuerſation*, neuer *returne backe* to my worldly courſes, but *take another way* to my true home in heauen. The wiſe men when *they ſaw thy ſtarre in the ayre were exceeding glad*: *I ſee thy ſtarre in the* Scriptures, nay, I ſee *the bright morning ſtarre* in my heart: O let my ioy exceed theirs, as my knowledge doth.

doth. The *Starre* ſtill lighted them till they came to the place where thou layeſt, and entred into thy bed-chamber; So, ô Lord let the light of *faith guide me* all the way of this life, euen till I come to *ſee thee*, not in a *ſtable* on earth ſtrawed with litter and dung, but in a *Palace* in Heauen built with *Saphyrs*, and *founded* vpon *pearles*; not receiuing a *preſent of gold* from men, but wearing a *crowne of gold* put vpon thee by thy Father; not hauing a quantity of *frankinſence* or myrrh in thy hand, but a golden cenſor full of *ſweet odours which are the prayers of Saints*. Among which I beſeech thee *offer vp the prayers* of me a ſinner, that I may be a Saint after thou haſt purged me from all my filthineſſe in the royall bath of thy bloud, *Amen*.

THE

THE FEAST OF OVR LORD'S *RESVRRECTION*: OR,

Easter-dayes Deuotion.

The ground of the Feast { In the Old Testament { Prophecies. Types. / In the New, the Hiſtory of our Lords riſing from the dead.

PARALLEL.

Prophecie.	*Hiſtorie.*
Thou ſhalt not *leaue my ſoule in* hell or (graue) nor ſuffer thine holy One to ſee corruption, Pſal. 16. 10. He ſpake of the Reſurrection of Chriſt, that his ſoule ſhould not be left in graue, neither his fleſh ſee corruption, Acts 2. 31.	The Angell ſaid to the women, Feare ye not, for I know that yee ſeeke Ieſus that was crucified, Mat 28. 5. *He is not heere, for he is riſen*, as hee ſaid, come ſee the place *where the Lord lay*, ver. 6.

Thy

PARALLEL.

Prophecie.	*Historie.*
Thy *dead men shall liue*: with my *body* shall they rise: *Awake* and sing yee that dwell in dust, for thy dew is the dew of herbs, and the *earth shall cast* out *her dead*, Isa. 26.19. (The Prophet speaketh in the person of Christ)	And the graues did open themselues, and many bodies of the Saints which slept, arose, Mat.27.52. And *came out of their graues* after his resurrection, & went into the holy City, and appeared to many, ver.53.
O death I will be thy death: ô graue I will be thy destruction, Hos.13.14.	Christ being raised from the dead, dyeth *no more*; death hath *no more dominion* ouer him, Rom.6.9. Death is *swallowed vp into victory*, 1.Cor.15.54. O Death, *where is thy sting?* O graue, *where is thy victory?* ver.55.

Type

Type	*Accomplishment.*
	Now *in the end of the Sabbath*, when *the first day of the weeke began to dawne*, *Mary Magdalene* came to see the Sepulcher, Mat. 28. 1.
And the Priest shall shake the sheafe of the *first fruits* before the Lord, that it may bee acceptable to you *the morrow after the Sabbath*, Leu. 23. 11.	And behold there was a great Earth-quake: for the Angell of the Lord descended from heauen, and came and rolled away the stone from the dore, and sate vpon it, &c. ver. 2.
	He is not here, for hee is risen, &c. ver. 6.
	Christ is risen from the dead, the *first fruits* of them that sleepe, 1. Cor. 15. 20.
	The *first fruits* is Christ, ver. 23.
And *Ionah* was in the belly of the Fish three daies and *three nights*, Io. 1. 17.	The Sonne of man *three daies and three nights* in the heart of the earth, Mat. 12 40.

The

Type *Accomplishment.*

The third day, *God* spake vnto the Fish, & it *cast out Ionah on the dry land*, Ion. 2. 10.

Destroy this temple, *and in three daies* I will reare it vp againe, Ioh. 2. 19. He spake of the temple of his body, ver. 21. As soone as he was risen from the dead, his Disciples remembred, and beleeued the Scriptures, & the word which he spake vnto them, ver. 22.

For thine instruction meditate on the { Prophecie / Types / Story } *of Christs resurrection.*

For thy comfort apply to thy selfe the benefits thereof.
For thy correction examine thy spirituall resurrection from dead workes.

Quicken { Thy faith by the Hymne. / Thy repentance by the exhortation. / Thy zeale and deuotion by the prayer ensuing. }

An

An Hymne for Easter Day.

OPen mee the gates of righteouſneſſe, that I may goe into them, and giue thankes vnto the Lord, *Pſal.* 118.19.

This is the gate of the Lord, the righteous ſhall enter into it, verſe 20.

I will thanke thee, for thou haſt heard mee, and art become my ſaluation, *ver.* 21.

Thou wilt ſhew me the paths of life, *in thy preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euermore, Pſal.* 16.11.

The ſame ſtone which the builders refuſed, is become the head ſtone *in the corner, Pſal.* 118.22.

This is the Lord's *doing, and it is marueilous in our eyes, ver.* 23.

This is the day which the Lord *hath made, we will reioyce and bee glad in it, ver.* 24.

Why do the Heathen *rage continually,*

tinually, and the people imagine a vaine thing, Psal. 2. 1.

The Kings of the earth set themselues, and the Rulers take counsell together, against the Lord, and against his annoynted, ver. 2.

He that sitteth in the Heauens shall laugh, the Lord shall haue them in derision, ver. 4.

The Lord vpon thy right hand shall wound euen Kings in the day of his wrath, Psal. 110. 5.

Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying, Psal. 2. 5.

Yet haue I set my King vpon my holy hill of Sion, Psal. 2. 6.

He shall iudge among the Heathen, he shall fill their place with the dead bodies, and smite in sunder heads ouer diuers countries, Psal. 110. 6.

He shall drinke of the brooke in the way, therefore shall hee lift vp his head, *ver. 7.*

Be wise now therefore, O yee Kings, bee learned yee that are

Iudges

Iudges of the earth, Psal. 2. 10.

Serue the Lord with feare, and reioyce vnto him with reuerence, ver. 11.

Kisse the Sonne least he be angry, and so ye perish from the right way: if his wrath be kindled, yea, but a little, blessed are all they that put their trust in him, ver. 12.

The

THE ADMONITION for *Easter-day*.

THE ANALYSIS.

Wee must pray & striue for repentãce from *dead workes*, and *newnesse of life*, because

[a] 1. It is *God's* commandement.
[b] 2. It is the *Saint's* practise.
[c] 3. It is the euidence of our *new birth*.
[d] 4. It is the end of our resurrection.
[e] 5. It is the end of our redemption.
[f] 6. It obtaineth remission of sins.
[g] 7. It auoydeth God's temporall iudgements.
[h] 8. It is the onely meanes to shun eternall death.
[i] 9. It maketh vs blessed euen in this life.

THE

THE TEXT.

Cast off concerning the conuersation in times past that *old man* which is corrupt through deceiueable lusts, Eph. 4.22.

And *be renewed* in the spirit of your minds, ver. 23.

And *put on the new man* which after God is created in righteousnesse and true holinesse, ver. 24.

[b] *Yee haue* put off the *old man* with his workes, Col. 3.9.

And *haue put on the new man* which is *renewed* in knowledge, after the Image of him that created him, ver. 10.

[c] Being *borne anew*, not of mortall seed, but of immortall, 1. Pet. 1.23.

As *new borne babes* desire the sincere milke of the Word, that ye may grow thereby, 1. Pet. 2.2.

New wine must be put into *new bottels*, Mat. 9.17.

[d] As *Christ* was *raised* from the dead to the glory of the Father: So also we should *walke in newnesse* of life, Rom. 6. 4.

[e] We are deliuered from the Law being *dead* to it, wherewith we are holden that we should serue in *newnesse* of Spirit, Rom. 7. 6.

Purge out the *old leauen*, that ye may be a *new lump*, 1. Cor. 5. 7

If any man be in *Christ*, let him be a *new creature*. Old things are passed away; behold all *things* are become *new*, 1. Cor. 5. 17.

In *Christ* neither circumcision auaileth any thing, nor vncircumcision, but a *new creature*, Gal. 6. 15.

According to his mercie hee hath *saued vs*, by the *washing* of the new *birth*, and renewing of the *Holy Ghost*, Tit. 3. 5.

[f] Returne and *liue*, Ezek. 18. 32.

Cease to doe euill, learne to do well, &c. Isa. 1. 16.

Though your sinnes were as *crimson*,

crimson, they shall be *made white* as snow, ver. 18.

g *Vnlesse ye repent*, ye shall all likewise perish, Luk. 13. 3.

h Repent, and doe the first workes, Reu. 2. 5.

i Blessed is he that hath part in the *first resurrection*, for the second *death* shall haue no power ouer him, Reu. 20. 6.

A Prayer for Easter-day.

GLorious *Sonne of righteousnesse*, who this morning didst preuent *the dawning of the day*, by sending forth the beames of thy glorified body out of the pit of darkenesse and *shadow of death*, shine vpon my soule by the light of thy grace. *Inlighten* my darke apprehension of the mysteries of thy resurrection: Inflame my cold affections, and reuiue my heart euen deaded with pensiue

thoughts vpon thy bitter passion. O how did the surest ground of faith shake, the safest Ancour of hope loosen, at the earth-quake at thy death! What smiting together of knees, what wringing of hands, what knocking of breasts, what fainting of hearts, what hanging downe of heads were there at giuing vp of thy Ghost when thy Head hung down on ꝧ crosse? with thee the faith, with thee the hope, with thee the ioy, with thee the life of thy deerest Disciples might seeme to expire. What should or could the prisoners of death euer expect, when they saw him whom they thought to haue been their redeemer, the Lord of life arrested by death, and kept close prisoner in the graue so long? O death, how sharpe was then thy sting? O graue, how fearefull was thy seeming victory? But blessed be the Angell which remooued the stone, and there-

thereby made way, that *the ſtone which the builders refuſed*, might be preferred to be *the head ſtone in the corner*. Bleſſed be the right hand of thy Father, who in raiſing thee out of the graue, raiſed our hope out of the duſt. For *where is our hope? Our hope is euen in thee, O Chriſt*, and thy reſurrection. *Thou art the life and the reſurrection of all that beleeue in thee*. Death (like a Hornet) by ſtinging thee hath loſt his ſting, and now may make a buzzing noiſe to affright mee; but can thruſt out no ſting to hurt me. The graue, by thy lying in it, is turned to a Bed, and a withdrawing roome to retire my ſelfe a while, to put off this ragged fleſh, and attire my ſelfe with robes of glory. Now I dare inſult ouer death and hell, ſince thy triumph ouer them. *O death, where is thy ſting? O graue, where is thy victory?* O my ſoule, where is all thy comfort? *If in this life,*

thou art most miserable; if thy life be hid with Christ in God, then when Christ which is thy life shall appeare, thou *shalt also appeare in glory.* What though I mourne here? I shall be comforted. What though I fast here? I shall be satisfied. What though I am disgraced here? I shall be glorified. What though I am here trampled vnder feet? I shall there be crowned. What though *my flesh be eaten* with *wormes*, and these wormes turned into dust, and that dust blowed by the wind ouer the face of the earth? Yet after *thou turnedst man to destruction; againe thou sayest: Come againe ye children of men, I know* thou *my Redeemer liuest, & shalt stand vp at the last day, and I shall see thee in my flesh with these eyes and no other.* Lord establish this beliefe in me: beate downe all the *sorts* that naturall reason reareth against it. Grant that I may euery day more and more feele

as

as the power of thy birth in my regeneration, and of thy death in my mortification; so also of thy resurrection in my rising from the death of sinne to the life of grace. Lord thou restoredst life to three men: to one in his bed, to another on the beere, to the third in the graue. They who conceiue sinne in their hearts, are like him that was dead in his bed; they who bring it forth into action, are like him that was brought forth dead on the beere; but they that continue in sinne and all impuritie, and putrifie in the custome thereof, are like him that was foure daies dead and stanke in the graue. Such a one, or worse am I; for I haue layen not foure dayes, but many yeares in this loathsome graue, and am euen deuoured of the worme of conscience. Yet Lord, this day of thy glorious resurrection, say vnto me as thou

didst to him, *Come forth, awake thou that sleepest, and stand up from the dead, and I will give thee light.* Make this day of thy Resurrection from the death of nature, the day of my rising from the death of sin and corruption, first to the life of grace, and after to the life of glory, *Amen.*

THE
Feast of our Lords Ascension:
OR,
Holy Thurs-dayes Deuotion.

The ground of the Feast { In the Old Testament { Prophecies. Types. / In the New, the History of our Sauiours going in triumph into Heauen.

PARALLEL.

Prophecie.	*History.*
Thou hast *ascended* vp on high, thou hast led captiuitie captiue, Psalme 68. 18.	And when he had spoken these things, while they beheld him, he was *taken vp*, Act. 1. 9.
Hee rode vpon the Cherubins, and did flye, yea he did flye vpon the *wings of the wind*, Psal. 18. 10	For a *Cloud* tooke him out of their sight, Act. 1. 9.
Sit thou on my *right hand*, Psal. 110. 1.	He was carried vp into Heauen, and he sate on the *right hand* of God, Marke 16. 19.

Type	Accomplishment.
Eliah was *taken vp* with a fiery Charet, 2. King. 2. 11.	While he blessed them he was parted from them, and *carried vp* into Heauen, Luk. 24. 51.

For thine instruction meditate vpon { Prophecy / Type / Story } of Christs *ascension.*

For thy comfort apply the benefits thereof to thy selfe.
For thy correction examine thy desires and affections, and check thy earthlinesse and worldlinesse.

Quicken { Thy faith and ioy by the Psalme. / Thy loue and hope by the Exhortation. / Thy Zeale and Deuotion by the Prayer ensuing.

THE

The Hymne for the Ascension day.

Wherein all parts of Christ his glorious returne in triumph into heauen, are prophetically expressed: as

1. His lifting [a]vp himselfe from the earth.
2. The clouds receiuing [b], and carrying him.
3. The Angels [c] meeting him.
4. The heauens [d] opening to him.
5. God the Father's enthronizing him into his euerlasting Kingdome.

GOD *is* gone vp *with a merry noise; and the Lord in the sound of the Trumpe, Psal.*47.5.

Be thou exalted *Lord in thine owne strength; So will we sing and praise thy power, Psal.*21.13.

Set vp *thy selfe, O God,* aboue the Heauens: *and thy glory* aboue all the earth, *Psal.*108.5.

[b] *O sing vnto God; sing praises vnto*

vnto his Name: magnifie him that rideth vpon the Heauens *(or clouds) by his Name* IAH, *and reioyce before him*, *Psal.*68.4.

In thy Maiesty ride *prosperously because of truth, meekenesse, and righteousnesse; and thy right hand shall teach thee terrible things*, *Ps.* 45.4.

The Chariots of God are twenty thousand, euen thousands of Angells: *the Lord is among them as in Sinai in the holy place*, *Psal.*68. 17.

[d] Lift vp *your heads, O yee* gates, *and be ye* lift vp *ye euerlasting* dores, *and the King of glory* shall come in, *Psal.*24.7.

Who is the King of glory? It is the Lord strong and mighty, euen the Lord mighty in battell, *ver.*8.

Lift vp *your* heads, *O ye* gates, *and bee yee* lift vp *yee euerlasting* dores, *and the King of glory* shall come in, *ver.*9.

Who is the King of glory? Euen the Lord of Hosts; hee is the

King

King of glory, ver. 10.

I haue set my *King vpon my holy hill of Sion, Psal. 2. 6.*

Aske of me, and I will giue *thee the heathen for thine* inheritance, *and the vttermost parts of the earth, for thy* possession, *ver. 8.*

The Lord shall send the rod of thy power out of Sion; *bee thou Ruler in the middest among thine enemies, Psal. 110. 2.*

Thou shalt bruise them *with a rod of yron, and* dash *them in peeces like a potters vessell, Psal. 2. 9.*

The

The Exhortation for Ascension day.

Wee ought to set our affections on things above;

1. Because there is the source of our Soule which is of an heauenly & diuine nature
2. Because there is our Head.
3. Because there is the nobler and better part of our body.
4. Because there is our abiding City.
5. Because there is our mansion house.
6. Because there is our hope and inheritance
7. Because there are no true ioyes nor durable riches but there.

In heauen is, 1. The source of our soules created according to Gods Image.

GOD created man in his *own* Image, Gen. 1. 27.

God formed him of the dust of the earth, and *breathed* into his

his noſtrile the *breath of life*, Gen. 2. 7.

Then ſhall the duſt returne to the earth as it was, Eccleſ. 12. 7.

The ſpirit returneth to God that gaue it, Ibid.

We had Fathers of our fleſh which corrected vs; ſhall we not be much more in ſubiection to the *Father of ſpirits*, and liue, Heb. 12. 9.

Exceeding great and precious promiſes are giuen to vs, that by theſe we might be partakers of the *diuine nature* hauing eſcaped the corruption that is in the world, 2. Pet. 1. 4.

He was *carried vp into heauen*, and ſate at the right hand of *God*, Mark. 16. 19. *Our Head.*

Whom the *heauens* muſt *containe*, Act. 3. 21.

I ſaw the *heauen* opened, and the Sonne of man *ſtanding at the right hand of* the Father, Acts 7. 56.

I goe out of the world to the Father, Ioh. 14. 28.

Our conuersation is in heauen, from *whence also* we look for the Sauiour, the Lord Iesus, Phil. 3. 20.

If ye be risen with Christ seek the things that are aboue where *Christ sitteth on* the right hand of God, Col. 3. 1.

Set your affections on things that are aboue, and not on things on the earth, ver. 3.

3. *The Nobler parts of the Church.*

Yee are come to the generall assembly, and *Church of the first borne* which are written in *heauen*, and to the spirits of iust men made perfect, Heb. 12. 23.

4. *Our cõtrie.*

Now yee are no more strangers and forreiners, but fellow *Citizens with the Saints*, and of *the houshold of God*, Ephes. 2. 19.

For here we haue no continuing Citie, but we *seeke one to come*, Heb. 13. 14.

For this we grone earnestly, desiring to be cloathed with our house,

house, 2.Cor.5.2.

Arise and depart, for this is no rest for you, Mic.2.10.

They confessed that they were strangers, and sought a Citie whose builder and maker is God, Heb.11.13.

I beseech you as strangers and pilgrims, abstaine from fleshly lusts, 1.Pet.2.11.

I am a stranger and soiourner as all my Fathers were, Ps.39.12.

5. Our mansion house.

In my Fathers house there are many mansions, I goe to prepare a place for you, Ioh.14.2.

6 Hope and inheritance

If in this life onely we haue hope in Christ, we are of all men most miserable, 1.Cor.15.19.

Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope by the resurrection of Iesus Christ from the dead, 1.Pet.1.3.

To an inheritance incorruptible, and vndefiled, & that fadeth not

not away, reserued in Heauen for you, 1. Pet. 1. 4.

Lay vp your treasure in Heauen, &c. Mat. 6. 19.

No true ioyes nor durable riches but in Heauen.

Look not on things which are seene, but on things which are not seene; For the things which are seene are temporall, but the things which are not seene are eternall, 2. Cor. 4. 18.

Vanity of vanities, all is but vanity, Eccles. 1. 2. & 12. 8.

Whom haue I in Heauen but thee, and I desire nothing on the earth with thee, Psal. 73. 25.

The Prayer for Ascension day.

GLorious and gracious Redeemer, Lord Iesus Christ, who *humbledst thy selfe, and didst become obedient to death, euen the death of the Crosse, and therefore thy Father highly exalted thee aboue the graue* in thy resurrection, aboue the earth in thy Ascension, aboue

the

the heauens in thy *seſſion* at his right hand, and then *he gaue thee a name aboue all names, that at the Name of Ieſus euery knee ſhould bow, both of things in Heauen, and in earth, and of things vnder the earth.* I humbly bow the knees; not only of my body, but of my heart and ſoule vnto thee. I neuer heare of thee, or remember; neuer thinke, or ſpeake of thee but with greateſt reuerence and loue that heart can conceiue, or tongue expreſſe. I admire the myſtery of thine incarnation; I tremble at the horror of thy paſſion; I adore the power of thy reſurrection; and I triumph in the glory of thine Aſcenſion. My God and my Lord make me wholly thine as thou art mine. Thy birth was my life; thy life my merit; thy death my ranſome: thy reſurrection my deliuery out of the priſon of death (where thy father layd thee vp for my debt) thy Aſcenſion my aſſurance and taking

taking possession of an *incorruptible and vndefiled inheritance reserued in the Heauens.* O *Sauiour*, if thou haddest not beene borne, I had neuer beene borne *anew*, if thou hadst not *dyed* for my *sinnes*, I had *dyed in my sinnes*: If thou hadst not *risen from the dead*, my soule might haue been *with thee in Paradice*, but *my body* should not haue *rested in hope*, neither should I haue euer *seene God in my flesh*: If thou hadst not ascended, I might haue been freed from hell, but I should neuer haue had a *place prepared* for me in Heauen. O Lord, when thou camest to vs on earth, *Iohn* was thy *forerunner*, but thou wert my *forerunner* in thy returne into Heauen. *Iohn prepared the way before thee* on earth: but thou *preparedst a way before me* into Heauen. That way and those regions in the aire which *Lucifer* defiled and cursed by his *fall through* them *from*

Hea-

Heauen, thou haſt cleanſed and bleſſed by thy marching triumphantly through them into Heauen. O bleſſed *Creator* and *repairer* of nature, in thee not only *all the kindreds of the earth*, but all creatures vnder the Cope of Heauen *are bleſſed*, and therefore they *ſigh & grone* together with vs; deſiring feruently thy ſecond *comming*. The earth was bleſſed and ſanctified by thy birth, and thy treading vpon it: The water, by thy deſcending into the riuer *Iordan* at thy baptiſme, and walking on the Seas. Now the Aire, likewiſe, & fire expected an honour & a bleſſing from thee, and both receiued it: the ayre by thy *aſcending* through it; the fire by *ſending down* the *holy Ghoſt* in the likeneſſe of fiery *clouen tongues*. *O Lord my Redeemer, how excellent is thy Name in all the world!*

Creatures without voice praiſe thee, as the Heauens and earth: without vnderſtanding know thee,

thee, as the Starre that lighted the Sages to thee: without will *obey thee, as winds & Seas:* without eares hearken to thee, as the figtree which thou cursedst, and it withered: *without naturall affection* bemoane thee, as the stones that claue, the vaile that rent, the earth that quaked at thy passion: without will voluntarily offer thee seruice, the Foale to beare thee, the *Doue* to manifest thee, the *Fish* to discharge thee, the *Sun* to hide thine ignominie among men, and here the *cloud* to vaile thee from mortall eye, and transport thee into Heauen. *O Lord my Redeemer, how excellent is thy Name in all the world, who makest the light thy garment, the Angells thy messengers,* the aire thy race, the clouds thy *chariot,* and *flyest vpon the wings of the wind* into heauen. *Thou art ascended vp on high, thou hast led captiuity captiue.* In thy Passion thou wast *Death's death,* and kil-

killedst it. In thy buriall thou wast the *Graue's* graue and destroyedst *destruction*; and now in thy Ascension thou conqueredst conquest it selfe, and *ledst captinity captiue, and receiuedst gifts for men*, for the whole Church and euery Beleeuer. *O Lord*, bestow these gifts liberally vpon me, that I may *grow in grace and the knowledge and loue of thee.* This day thou liftedst vp thy body from the earth; lift vp my heart from it. This day thou transportedst thy body to Heauen; transport my desires thither. This day thou setledst thy selfe in thy *Throne*, at the *right hand of thy Father*; fix my thoughts, and settle mine affections on thee in Heauen, and on Heauen for thee, *Amen.*

The

The Feast of the comming downe of the *holy Ghost*, or, Whitsun-dayes Deuotion.

The ground of this Feast { In the Old Testament { Prophecies. Types. / In the New, the { Promises. Performance of sending the holy Spirit.

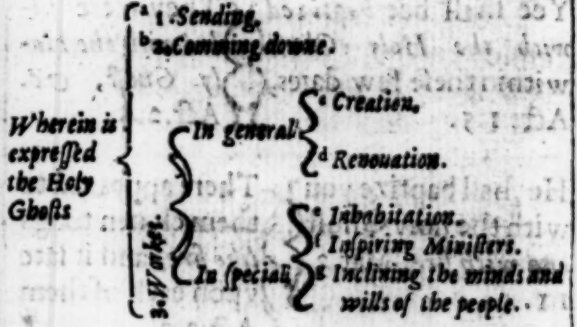
PARALLEL.

Prophecie.	*Historie.*
I will *powre out of my Spirit vpon all flesh*, and your sons & daughters shall prophecy, &c. Ioel 2.28.	These are not drunken as ye suppose, Act. 2.15. This is that which was spoken by the Prophet Ioel, ver. 16. And it shal come to passe in the last daies that I wil *powre out my Spirit vpon all flesh*, ver. 17.
Type.	*Accomplishment.*
He tooke vp the mantell of *Eliah* that fell from him, and when the sons of the Prophets saw him, they said, *The Spirit of* Eliah *doth rest on* Elisha, 2. King. 2.13.	And they were *filled with the holy Ghost, &c.* Act. 2.4. God sent the *Spirit of his Sonne* into your hearts, Gal. 4.6. *Pro-*

PARALLEL.

Promiſe.	*Performance.*
Yee ſhall bee *baptized with the Holy Ghoſt* within theſe few daies, Acts 1.5.	They were *filled with the Holy Ghoſt, &c.* Act. 2.4.
He ſhall baptize you with the holy Ghoſt *and with fire*, Mat. 3. 11.	There appeared to them clouen tongs *like fire*, and it ſate vpon each of them Act. 2.3.
Theſe ſignes ſhall follow them that beleeue, They ſhall *ſpeake with new tongues*, Mar. 16.17.	And they began to *ſpeake with other tongues* as the Spirit gaue them vttterance, Act. 2.4.

The Hymne for Whitsunday.



O Lord, *how manifold are thy workes? In wisedome hast thou made them all, the earth is full of thy riches, Psal.* 104.24.

So is the great and wide *Sea also, wherein are things creeping innumerable: both small and great beasts, ver.* 25.

These waite all vpon thee, and thou giuest them their meate in due season, ver. 27.

a *Thou* sendest forth thy Spirit: *they are* b created, *and thou* c renewedst *the face of the earth, ver.* 30.

Thou hast ascended vp on high: thou hast led

led captivity captive, and received gifts *for men; yea, even for the rebellious, that the Lord GOD might* [d] dwell *among them, Psal.* 68.18.

Hee bowed the Heavens and [e] came downe, *Psal.*18.9.

He rode upon the Cherubins, and did flie: hee did even flye upon the wings of the winde, *ver.*10.

The Lord gave the word: *great* [f] *was the company of the* Preachers *or of them that published it, Psal* 68.11.

The people *shall* come, [g] willingly *in the day of thy power (or at the time of thy assemblies) in the beauty of holinesse from the wombe of the morning, thou hast the dew of thy youth, Psal.*110.3.

AN EXHORTATION TO obey the motions of God's holy Spirit.

THE ANALYSIS.

The motiues to obey the motions of the Spirit are

1. *God's* strict Commandement.
2. The *Saints* continuall practice.
3. The Spirit's excellency, who is the
   1. Fountaine of grace.
   2. *Lord* of life.
   3. Comforter of the Elect.
   4. Teacher of the Church.
4. The benefits of obeying them.
5. The danger of resisting them.

1. *Precepts of God.*

WAlke in the *Spirit*, Gal. 5. 16. If we liue in the *Spirit*, let vs *walke* in the *Spirit*, ver. 25.

Griene not the holy *Spirit* of *God*, where-

by

by ye are ſealed to the day of redemption, Epheſ. 4.30.

Quench not the Spirit of God, 1. Theſſ. 5.19.

Ye ſtif-necked and vncircumciſed in heart and eares, ye doe alwaies *reſiſt the Holy Ghoſt*, Act. 7.51.

There is no condemnation to them that are in *Chriſt Ieſus*, who *walke not after the fleſh, but after the Spirit*, Rom. 8.1. 2 *Practiſe of Saints.*

That the righteouſneſſe of the Law might be fulfilled in vs, who *walke not after the fleſh but after the Spirit*, ver. 4.

Ye are *not in the fleſh, but in the Spirit*, if the *Spirit* of *God* dwell in you, ver. 9.

As many as are led by the *Spirit of* God are the Sonnes of *God*, ver. 14. 3. *The Spirits excellencie, who is the Spirit of holineſſe.*

Declared to be the Sonne of God according to the *Spirit* of *holineſſe*, Rom. 1.4.

The Law of the *Spirit of life* in *Chriſt Ieſus*, hath made me free

from the Law of sinne, and of death, Rom. 8. 2.

Ye haue not receiued the Spirit of *bondage* againe to feare; but the *Spirit of* [c] *Adoption* whereby we cry, *Abba Father*, ver. 15.

[c] *Liberty.*

They despight the *Spirit of* [d] *Grace*, Heb. 10. 29.

[d] *Grace.*

The *Spirit* maketh [e] *Intercession* for vs with sighes and grones that cannot be expressed, Rom. 8. 26.

[e] *Prayer.*

To one is giuen the *Spirit of the Word* of [f] *Wisedome*; to another the Word of Knowledge by the same *Spirit*, 1. Cor. 12. 8.

[f] *Wisedome.*

All these worke one and the same *Spirit*, ver. 11.

The Father of Glory giue vnto vs the *Spirit of Wisdome* and reuelation in the knowledge of him, Ephes. 1. 17.

The *Spirit of* [g] *Glory* and of *GOD* resteth in vs, 1. Pet. 4. 14.

[g] *Glory.*

When the *Spirit of* [h] *Truth* is come,

[h] *Truth.*

come, he will leade you into all *Truth*, Ioh 16.13.

Now the *Lord* is that *Spirit*; and where the *Spirit* of the *Lord* is, there is *Liberty*, 2. Corinthians 3.17.

He that soweth to the *Spirit*, shall of the Spirit *reape life everlasting*, Gal. 6.8. 4. Benefits of obeying the Spirit.

Walke in the *Spirit*, and ye *shall not fulfill* the lusts of the flesh, Gal. 5.16.

The *fruits of the Spirit* are *love, peace, ioy, &c.* ver. 22.

If yee be led by the *Spirit*, ye are *not under the Law*, verse 18.

Whosoeuer speaketh *against the Holy Ghost*, it *shall not be forgiuen* him neither in this world, nor in the world to come, Matth. 12.32. 5. Danger of resisting.

Of *how much sorer punishment* shall he be thought worthy, who hath *trodden vnder foot* the Sonne of GOD, and hath accounted the bloud

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When the *Spirit of* [h] *Truth* is come,

[c] *Liberty.*
[d] *Grace.*
[e] *Prayer.*
[f] *Wisedome.*
[g] *Glory.*
[h] *Truth.*

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Whosoever speaketh *against the Holy Ghost*, it *shall not be forgiven* him neither in this world, nor in the world to come, Matth. 12.32. 5. Danger of resisting.

Of *how much sorer punishment* shall he be thought worthy, who hath *trodden vnder foot* the Sonne of GOD, and hath accounted the bloud

of the couenant (wherewith he was sanctified) an vnholy thing, and hath done *despight to the Spirit of grace*, Heb. 10. 29.

A Prayer for Whitsunday.

INcomprehensible *Spirit*, the third Person in the blessed and glorious Trinity, who after the Father had *manifested* himselfe to the world in the workes of Creation, and the Sonne in the workes of Redumption, fulfilled in the flesh, diddest *manifest* thy selfe on this day in a wonderfull manner by the *sound of a rushing winde*, and the light of *fiery tongues*. *Manifest* thy selfe most powerfully and gloriously in the vniuersall Church, by enlarging her bounds, and making vp her breaches; by hallowing her Assemblies, and furnishing her Pastors, and *knitting the hearts*

of

of all her *members* in true *loue the bond of perfection.* Perfect the worke of Sanctification in all thine Elect: *manifest* thy selfe also graciously this day, and declare thy gifts in the tongues of the preachers, and eares of the hearers, and the harts of all the Congregation. Direct the mouthes of the preachers, that they may skilfully *sow the seed*, and *open the eares*, and mollifie the hearts of the hearers, that they may receiue it profitably, and *bring forth the fruits of the Spirit abundantly, which are loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, &c.* O Eternall and infinite *Holy Ghost*, the loue of the Father and the Sonne, who diddest *descend* vpon our Sauiour in the *likenesse of a Done*, without gall, purge out of my conscience all *gall* of malice and *bitternesse*, and grant that with

meekeneſſe I may receiue the ingraffed Word which is able to ſaue my ſoule. O *holyeſt ſpirit*, eternall breath of the Father and the Son, and former of the Word in the wombe who cameſt with a *ſounde*, come downe vpon me in the *ſound* of thy Word Preached; though not in the extraordinarie gifts of *Prophecie, tongues and healing*, yet in the ordinary graces of *Faith, Hope*, and *Charity*, the *Spirit of ſupplication and prayer*, of *wiſedome and ſpirituall vnderſtanding*, of *power* and Ghoſtly comfort. O heauenly Spirit proceeding from the Father and the Son, who deſcendedſt from heauen like a mighty ruſhing Winde, throw me downe to the ground in humility and proſtrate my heart and ſoule before thee: *Beat down all ſtrong holds of carnall imaginations* and worldly thoughts reſiſting thy grace. Chaſe away all cloudes of errour out of my vnderſtanding: cle are

cleare my will of all Fogges of noysome desires; coole and refresh me in the heate of persecution, fill the sailes of my affections, and driue me speedily into the *faire hauen where I would be.* O diuine fire burning continually in the hearts of the faithfull, and consuming all our spirituall sacrifices, who this day diddest *descend and appeare in the likenesse of fiery tongues,* bee a *fire* in my heart and tongue, that I may be feruent in my Meditations and Prayers, and Zealous in the profession and defence of thy Truth. Inlighten the darkenesse of my vnderstanding, inflame the coldnesse of my affections, purge out the drosse of my corruptions, direct mee in all affaires of this life, assist me in all exercises of Deuotion, strengthen mee in all assaults of temptations, comfort mee in all miseries of affliction, *seale* all the gracious promises of thy Gospel

pel vnto me, and *seale me to the day of redemption.* So be it. *Amen.*

Into my minde descend O *Dove,*
Gall purge cleane out of me:
With *silver wings* raise me aboue,
My *Saviour Christ* to see.

Great

GREAT BRITTAINES *FEAST* vpon the fift of NOVEMBER.

For the happie deliuerance of his Maiesty, Queene, Prince, and States of the Parliament, from the most traiterous and bloudy intended Massacre by Gunpowder: in the yeare 1605.

The ground of the keeping this Feast is

1. An ordinance of the people of God vpon the like occasion, Hester 9.27.
2. An Act of Parliament, for publike thankesgiuing to Almighty God, Anno 3°. *Iacobi Regis.*

PARA-

PARALLEL.

Hester.	*Act of Parliament.*
1	1
And when *Haman* saw that *Mordecay* bowed not, nor did him reuerence, then was *Haman* full of wrath. And hee thought scorne to lay hands on *Mordecay* alone, for they had shewed him the people of *Mordecay*. Wherfore *Haman* sought to destroy *all the Iewes* that were throughout the whole Kingdome of *Ahashuerus*, Hester 3.5.6.	For as much as no Nation of the earth hath beene blessed with greater benefits then this Kingdome now enioyeth; the which many malignant and diuellish Papists, Iesuites, and seminarie Priests much enuying, conspired most horribly; When the King, Queene, and Prince, *and all the Lords* and Commons should haue Assembled themselues in the vpper house of Parliament, suddenly to haue blowne vp the said *whole house* with Gunpowder.

PA-

PARALLEL.

2

And *Hester* said, if it please the King and I haue found fauour in his sight, let it be written, to reuerse *the letters* deuised by *Haman* the Sonne of *Hammedatha* the Agagite which he wrote to destroy the Iewes which are in *all the Kings prouinces*, Hester 8.5.

2

An inuention inhumane, barbarous, and cruell, which would haue turned to the vtter ruine of this *whole Kingdome*, had it not pleased Almighty God by inspiring the Kings Maiesty with a diuine spirit to interpret some darke phrases of a *Letter* shewed to his Maiesty, aboue and beyond all ordinary constructions.

PA-

PARALLEL.

3

In the *thirteenth day* of the twelfth Moneth, when the decree *drew neere to bee put into execution*, in the day that the enemies of the Iewes hoped to haue power ouer them, it was turned to the contrary, that the Iewes had rule ouer them that hated them, Heſter 9. 1.

3

Vpon the *fift of November*, GOD miraculouſly diſcouered this hidden Treaſon *not many howres* before the appointed time for the execution thereof.

4

When *Heſter* came before the King, he commanded by Letters, that the wicked

4

To the end that our vnfained thankefulneſſe may neuer bee forgotten, but be had

PARALLEL.

wicked deuiſe which *Haman* deuiſed againſt the Iewes, ſhould returne vpon his own head, Heſter 9. 25. &c.

Wherefore the Iewes ordained, and tooke *vpon them and their ſeede*, and *vpon all ſuch as ioyned themſelues vnto them* that it ſhould not faile, that they *would keepe thoſe* dayes according to the writing and according to their appointed time *euery yeare*, verſe 27.

had in a perpetuall remembrance, that all ages to come may yeeld praiſes to his diuine Maieſty for the ſame; & haue in memory this ioyfull day of deliuerance. Be it therefore enacted by the Kings moſt excellent Maieſty, the Lords Spirituall and Temporall, and the Commons in this preſent Parliament Aſſembled; that all and ſingular Miniſters in *euery Cathedrall* and *Pariſh Church*, or other vſuall place for Common Prayer within this Realme

And of

PARALLEL.

And that thoſe dayes ſhall be remembred and kept throughout *euery generation, euery family, euery prouince, and euery city, ver.* 28.

And that thoſe daies of Purim ſhall not faile from among the Iewes, nor the memoriall of them periſh from their ſeed, ibid.

Then *Heſter* the Queene, the daughter of *Abiheil*, and *Mordecay* the Iew wrote with all authority

of England, and the Dominions of the ſame, *ſhall alwaies* vpon the fift day of Nouember, ſay Morning Prayer, and giue vnto Almighty God thankes for this moſt happie deliuerance. And that *all and euery perſon & perſons inhabiting within this Realme of England, and the Dominions of the ſame,* ſhall *alwaies vpon that* day, diligently and faithfully reſort to the Pariſh Church, or Chappell accuſtomed, or to ſome vſuall Church or Chappell, where the

PARALLEL.

thority to confirme this ſecond Letter of Purim, ver. 29.

the ſaid Morning Prayer, Preaching or other Seruice ſhall be vſed, & then and there to abide orderly and ſoberly during the time of the ſayd Prayers, Preaching, or other Seruice of GOD there to be vſed and Miniſtred.

As this Feaſt of the Iewes was called Purim from the Hebrew roote, ſignifying a lot; ſo may this Feaſt of our Kingdome be called Purim, either from the Hebrew *Pur*, ſignifying a Lot, becauſe the Lot which the Popiſh Traitours caſt vpon vs fell vpon themſelues; or the Greeke, πῦρ ſignifying fire, or the Latine, *Pyrius pulnis*, ſignifying Powder, becauſe on this day God deliuered the King, and State, from fire and Gunpowder.

For

For thy Instruction meditate vpon { The great and manifold dangers to which the Church of God is subiect in this world.

For thy Comfort recount { Gods miraculous and gratious deliuerances of his children euen beyond hope.

Quicken { Thy loyalty by the Admonition. Thy thankesgiuing by the Hymne. Thy Zeale and Deuotion by the Prayer ensuing.

THE

THE ADMONITION.

All that feare GOD, ought to abhorre & detest all traiterous and bloodie conspiracies against the Prince & State: because

God
- Strictly forbids.
- Dreadfully threatens.
- Miraculously discouers.
- Seuerely punisheth all Treasons and Conspiracies.

as we see in
1. CORAH.
2. ABSOLON.
3. ADONIAH.
4. ZIMRI.
5. Seruants of Ammon.
6. SVLLAM.
7. HAMAN.
8. Seruants of the Noble man in the Parable.
9. IVDAS.

THE

THE TEXT.

God forbiddeth conspiracies.

SAy ye not a *confederacie* to all them to whom this people ſhall ſay a confederacie, neither feare ye their feare, nor be afraid, Eſay, 8.12.

Touch not mine annoynted, and do my Prophets no harme, Pſal. 105.15.

Why doe the Kings of the earth ſet themſelues, and the rulers *take counſell together* againſt the Lord, and againſt his *annoynted,* ſaying, Pſal. 2.2.

Let vs breake their bonds aſunder, and caſt their cords from vs, ver. 3.

Thou ſhalt not reuile the *Gods,* nor curſe the *Ruler of thy people,* Exod. 22.28.

Detract not from, or curſe not the King, no not in thy thought, Eccleſ. 10.20.

Threatneth

Thou ſhalt breake them with a rod of yron, and daſh them in peeces like a potters veſſell, Pſal. 2.9.

Take

Take counsell together and it shall *come to nought*, speake the word and it shall not stand, for God is with vs, Esay 8.10.

They shall fret themselues, and curse their King, and they *shall looke vpon the earth, and behold trouble and darkenesse*, dimnesse of anguish, and they shall be driuen to darkenes, Esay 8.22

The Lord is knowne by the iudgement which he executeth, the wicked is *entrapped in the workes of his owne hands*, Ps. 9.16.

Discouereth.

These things hast thou done, and I kept silence, but I will reproue thee, and *set them in order before thine eyes*, Psal. 50.21.

The bird of the ayre shall *carrie the voyce*, and that which hath wings shall *tell the matter*, Eccles. 10.20.

Punisheth as we see in Corah.

Now *Corah*, *Dathan*, and *Abiram*, rose vp before *Moses*, with certaine of the children of Israell, 200 and 50 Princes of the Assembly, famous in the congregation,

gation, men of renoume, Numb. 16.2.

And they gathered themselues against *Moses* and against *Aaron* &c. ver. 3.

And the earth *opened her mouth and swallowed them vp*, and all their houses, and all that appertained to *Corah* and all his goods, ver. 32.

Absolon. *Absolon* sent spies ouer all the Tribes of Israel, saying, assoone as you heare the sound of the trumpet, then *you shall say Absolon* raigneth in *Hebron*, 2. Sam. 15. 10.

And *Absolon* rode vpon a Mule, and the Mule went vnder the thick bowes of a great Oake, and his head caught hold of the Oake, and he was taken vp betweene the heauen and the earth, and the Mule that was vnder him went away, 2. Sam. 18. 9.

And ten young men that bare *Ioabs* Armour, compassed about, and *smote Absolon and slew him*, ver. 15.

Adoniah

Adoniah the ſonne of *Haggith* exalted himſelfe, ſaying, *I will be King*, and he prepared Chariots, and horſemen, and 50 men to runne before him, 1. King. 1. 5. *Adoniah.*

And he conferred with *Ioab*, and with *Abiathar* the Prieſt, and they following *Adoniah* helped him, ver. 7.

And King *Salomon* ſent by the hand of *Benaiah* the ſonne of *Iehoiada*, and *he fell vpon Adoniah that he dyed*, 1. King. 2. 25.

Zimrie went in and *ſmote Elah, and killed him*, and reigned in his ſtead, 1. King. 16. 10. *Zimry.*

And the people that were encamped heard ſay, *Zimry* hath *conſpired, and hath alſo* ſlaine the King. Wherefore all Iſrael made *Omri* the Captaine of the hoaſt King ouer Iſrael that day in the Campe, ver. 16.

And *Omrie* went vp from *Gibethon* and all Iſrael with him, and they beſieged *Tirſah*, verſe 17.

And it came to passe when *Zimrie* saw that the Cittie was taken, that he went into the Pallace of the Kings House, and *burned the Kings house ouer him with fire and died*, ver 18.

The seruãts of Ammon. The seruants of *Ammon conspired* against him, and *slew the King* in his owne house, 2. Kings 21.23.

And the people of the Land *slew all* them which had *conspired* against King *Ammon*, ver. 24.

Sullam. *Sullam* the sonne of *Iabesh conspired* against *Zachariah* and smote him before the people, *and slew* him, and reigned in his stead, 2. King. 15. 10.

Menahem went vp from *Tirsah*, and came to *Samaria* and *smote Sullam* the Sonne of *Iabesh* in *Samaria*, and *slew* him, and reigned in his stead, ver. 14.

Haman. *Harbonah* one of the chamberlaines sayd before the King, behold also the gallowes 50. cubits high which *Haman* had made for

Mor-

Mordecai, who had ſpoken good for the King ſtandeth in the Houſe of *Haman*, and the King ſaid hang him thereon, ſo they *hanged Haman* on the Gallowes that he had *prepared for Mordecay*, Eſter 7.9.10.

The ſeruãts of the Noble man.

A certaine Noble man went into a farre Countrie, to receiue for himſelfe a Kingdome, and to returne, Luk. 19.12.

But his Citizens hated him, & ſent a meſſage after him, ſaying: We will not haue this man to reigne ouer vs, ver. 14.

Thoſe mine enemies which would not that I ſhould Reigne ouer them, bring hither *and ſlay them* before me, ver. 27.

Iudas.

Men and brethren, this Scripture muſt needs haue been fulfilled which the Holy Ghoſt, by the Mouth of *Dauid* ſpake before concerning *Iudas* which was *guide to them that* tooke Ieſus, Acts 1.16.

Now this man purchaſed a

field with the reward of iniquity, and falling headlong *he burst asunder* in the midst, and all his bowels gushed out, ver. 18.

THE HYMNE.

Wherein the Church

1. [a] *Describeth her great and imminent danger.*
2. [b] *Ascribeth her deliverance to God only.*
3. [c] *Declareth Gods justice upon her enemies, in bringing the evill upon them which they intended against her.*
4. [d] *Prayeth for*
   - [e] *The advancement of Gods glory,*
   - [f] *The protection of his children.*
   - [g] *The confusion of his & her enemies.*

[a] If

a *If the Lord himselfe had not beene on our side may Israel now say, If the Lord himselfe had not beene on our side, when men* rose vp *against vs, Psal.* 124. 1.

They had swallowed vs vp quicke *when they were so wrathfully displeased at vs, ver.* 2.

b *But praised be the Lord, who hath not giuen vs as a prey to their teeth, ver.* 6.

Our soule is escaped euen as a bird out of the snare *of the Fowler, the snare is broken and we are deliuered, ver.* 7.

Our helpe standeth in the name of the Lord which hath made heauen and earth, ver. 8.

Some put their trust in chariots, and some in horses, but we will remember the name of the Lord, Ps. 20. 7.

They are brought downe and fallen, but we are risen and stand vpright, ver. 8.

They that put their trust in the Lord, shall be euen as mount Sion

which may not bee remooued, but ſtandeth faſt for euer, Pſalme 125. 1.

The hils ſtand about Ieruſalem, euen ſo ſtandeth the Lord round about his people from this time forth for euermore, ver. 2.

God is a righteous Iudge, ſtrong, and patient, and God is prouoked euery day, Pſal. 7. 12.

If a man will not turne hee will whet his ſword, he hath bent his bow and made it ready, ver. 13.

Hee hath prepared for him the inſtruments of death, *he ordaineth his arrowes againſt the perſecutors, ver. 14.*

Behold hee trauelleth with miſchiefe, hee hath conceiued ſorrow, and brought forth vngodlineſſe, ver. 15.

He hath grauen and digged a pit, and is fallen into the deſtruction which he made for other, ver. 16.

For his trauaile is come vpon his owne head, and his wickednesse is

fallen

fallen vpon his owne pate, ver. 17.

The (* *Papists*) *are* sunke down in the pit which *they made*, in the same net which they hid priuily, *is their foot taken, Psal.* 9. 15. * Heathen.

The Lord is knowne to execute iudgement: the vngodly is trapped in the works of his owne hands, ver. 16.

All thine enemies O God shall feele thy hand, thy right hand shall find out them that hate thee, Psal. 21. 8.

Thou Lord shalt make them like a fiery ouen in time of thy wrath, the Lord shall destroy them in his displeasure, & the fire shall consume them, ver. 9.

Their fruit shall be rooted out of the earth, and their seede from among the children of men, ver. 10.

For they intended mischiefe against thee, and imagined such a deuice as they were not able to performe, ver. 11.

[d] *Vp Lord, let not man haue*

the vpper hand, Let the misbeleeuers *be iudged in thy sight, Psalme 9.19.*

[d] *Saue Lord, & heare vs ô king of heauen, when we call vpon thee, Ps. 20.9.*

Be thou exalted Lord in thine owne strength, so will we sing and prayse thy power, Psal. 21.13.

[e] *Remember ô Lord the children of Edom in the day of Ierusalem, how they said,* downe with it, downe with it euen *to the ground, Psal. 137.7.*

O daughter of Babylon which art to bee destroyed, *happie shall he be which rewardeth thee as thou hast serued vs, ver. 8.*

For the Lord hath pleasure in his people, and helpeth the meeke hearted, Psal. 149.4.

Let the Saints bee ioyfull with glory, let them reioyce in their beds, *ver. 5.*

Let the praises of God bee in their mouth, and a two-edged sword *in their hands, ver. 6.*

To be auenged *of the* misbeleeuers, *& to rebuke the* (idolatrous) *people, ver.7.* Heathen.

To bind their Priests *in chaines and their* Iesuites *with linkes of yron, that they may bee auenged of them, as it is written: such honour haue all his Saints, ver.8,9.* Kings. Potentates.

THE PRAYER.

LEt euery one that *breatheth* in these Realmes, and gaspeth after the pure Springs of the water of life, sing eternall praises to the God of our saluation, for the miraculous preseruation of our Church & State, from the *vaute of destruction, and breath of dissipation and confusion*, wherewith the King, Queene, Prince, Nobles and Commons, to be as vpon this day assembled, in the house of Parliament, should haue beene in a *mist of darkenesse and cloud* of powder blowne vp with an horrible thunder-clap into the

trembling ayre. *Cursed bee the wrath* of traiterous Papists, *for it was fierce*, and *their rage for it was cruell*, nay furious, nay monstrous and prodigious, to cut off the *roote* and all the *branches* at one blow, to remoue and ouerthrow the foundation of Religion, and policie with one lift, to offer vp the Royall stem, and the Flower of all the Nobilitie and Gentrie, the Lords Spirituall and Temporall, the Bishops, Earles, Barons, Iudges, Knights and Burgesses, as a * *Holocaust to the Molocke of Rome.* Had not thy prouidence ô Lord ouer-shadowing their wisedome, and thy power ouer-reaching their strength, and conquering the power of Man, discouered and defeated this hellish stratagem of the Prince of darkenesse and Miners of Antichrist: we had seene the dreadfull Image of that last and terrible day. When the Sonne of man shall *descend in flaming Fier to render*

* *Whole burnt offerings.*

render vengeance to them that know not God, and obey not the Gospell. We should haue heard lowder out-cries and lamentations then *the mournings of Adadrimmon in the valley of Megidde.* When soueraigne Maiesty and Ecclesiasticall and Ciuill authority, and publike iustice, and all the honour, dignity, and power of ỹ kingdome should haue laine in the dust, or floted in the ayre. When they who alone could haue set order in such a dismall confusion, were all on the suddaine swept away. When the blame of so horrible a massacre should haue beene layd vpon the most zealous Professors of the truth. When the Popes Bulls should haue been fixed vpon the gates of our chiefest cities, exposing the liues and Estates of all (that had not his marke in their forehead) to spoyle, ruine, and destructiō. How would Atheists, Papists, bank-rupts, and all kind of

of male-cõtents *haue made hauock* of all things. How would they haue triumphed in the downfall, and danced in the Aſhes of the Church and Common Wealth? How ſoone would they haue turned this moſt flouriſhing Iland into a deſert: *Our ancient riuer, the riuer* Thames, into the dead ſea, our Land into *Acheldama, a field of Blood*, our ſtrongeſt towers and moſt magnificent Buildings into a *Babel* of Confuſion: Our chiefe Cities into *Golgothaes* Places of dead mens ſculles. O let *it not bee told in Gath, nor publiſhed in Askalon*, leſt the heathen and infidels abhor the name of our Nation that bred vp ſuch vipers: or blaſpheme the holy profeſſion of Chriſtians for their ſakes. Or if the report of ſuch a crying, or rather *thundering* ſin, cannot but be heard to the vttermoſt parts of the earth: Let the Authors and Actors, be deſcried, to be no right beleeuers but heretiques

retiques and miſcreants; No ſeruants of Chriſt, but factors for Antichriſt: and let the Turkes, & Moores, & Indians, & all Pagans, together with ſeduced Papiſts in the world know, that thou ô Lord *whom wee worſhip in ſpirit and truth*, didſt miraculouſly detect, and graciouſly preuent this bloudie deſigne, entrapping the wicked deuiſers in the *worke of their owne hands*, and taking the incendiary in his owne traine. *The waters ſaw thee ô God, the Waters ſaw*, & ſwelled againſt the proud Spaniſh Fleete, the winds ſaw thee ô God, the winds ſaw thee, and furiouſly bluſtered at it, and *both winds and Seas obeyed thee* in diſſipating and ouerwhelming it in the narrow ſeas. And now the Fier and powder ſaw thee ô God, and it flew in the eyes and faces of them that would haue put out all the eyes of this Iland, and defaced the whole beauty of this Kingdome for euer. Death

receiued

receiued the word and destruction obserued Law: and confusion it selfe kept order in blowing vp their estates, and carrying vp their quarters and fixing them for a terrour to all Iesuited Traitors ouer that House, and in the very place whither they would haue with Gunpowder sent vp al the principall *Members* of our body politique. Euery eye may now see that dreadfull iudgement denounced in thy Word fallen vpon the eyes that waited for the destruction of our Church and Common Wealth. *The yong rauens of the valley picke it them: and the soules of heauen haue eaten them.* Thus hast thou hitherto fought for thine anointed and thy deerest Spouse, and thou art still the same God with whom there are *issues euen out of death* it selfe. Wherefore we beseech thee, set our affiance in thee and fasten our loue more and more vnto thee. Imprint the memory

mory of this wonderfull deliuerance in our hearts, & the hearts of our seed with the point of a Diamond, that the *children that are yet vnborne*, may in succeeding ages praise thee for it. Giue vs a sight and sense of our *crimson* and *skarlet* sins that brought vs so neare euen to the brinke of so *blondie* a destruction and vtter desolation: and open the eyes of the *seers of Israel* that they may *in this our day looke to those things that belong to our peace*: and preuent the danger, and hinder the growth of that Romish Weede, which if it be not cut off by the execution of wholsome lawes (in that kind prouided) in time will ouerun the garden of thy Spouse, and destroy all her *pleasant plants* and flowers. Stirre them vp seriously to consider that though the *match* by thy prouidence be taken out *of the hand of the Traitors*, that the danger is not yet past: but that they must *follow*

the

the traine, and search the *lowest and darkest corners of the Vault*, and *digge into the barrels of powder*, and finding that it was digged out of the Rocke and foundation of the Iesuites Trent faith that they ought to bend all their forces, and by armes and lawes suppresse it, and keepe out the Grand Enemie of the truth and our peace, that he neuer get footing in this Kingdome. Let no such mists of fayre glosses and pretences be cast before their eyes, but that they may clearely see that the Bishop of Rome is the *engiuer of these works*, Iesuiticall perswasions and doctrines are the *traine*, disloyall hearts the *Vaults*, seditious counsells and practises the *powder*, and idolatrous blind zeale *is the fire* that hath heeretofore, and is alwaies readie to set all Kingdomes and States, professing the truth of the Gospell, in a combustion. Discouer ô Lord more and more the

man of sinne, and make him seeme as odious to vs, as he is abhominable in thy sight. Alter their temper, or *spue* them out of this Kingdome, who are *neither hot nor cold* among vs. O let the ioyfull Mattens on our fift of November, and the dolefull Euensong on theirs, conuince the consciences of all Enemies of the truth, that thou mightily *supportest* the frame & Fabricke of our Sion, but hast *pulled downe the flowre*, and wilt in due time the walls of their Babylon.

see the booke entituled the Dolefull Euen song.

The close out of Scripture.

So let thine Enemies perish O Lord, but let them that loue thee, bee as the Sunne when hee goeth forth in his strength. Iudg. 5. 31

The

The thanksgiuing of the Church of England, set forth by authority.

NOt vnto vs ô Lord, not vnto vs, but to thy name be ascribed all honour and glory in all Churches of the Saints, throughout all generations. For thou Lord hast discouered the snares of death, thou hast broken them, and we are deliuered, be thou still our mighty Protector, and scatter our cruell enemies which delight in Bloud, infatuate their counsell, and root out that Babylonish and Antichristian sect, which say of Ierusalem, downe with it, down with it euen to the ground: & to this end strengthē the hands of our gratious King, the Nobles and Magistrates of the land with iudgement and iustice, to cut off these workers of iniquity, whose Religion is rebellion, whose faith is faction, whose practise is murthering

thering of ſoules and bodies, and to roote them out of the confines and limits of this kingdome, that they may neuer preuaile againſt vs, and triumph in the ruine of thy Church: and to giue vs grace, by true and ſerious repentance to auert theſe & the like iudgements from vs. This Lord we earneſtly craue at thy mercifull hands, together with the continuance of thy powerfull protection ouer our dread Soueraigne, the whole Church, and theſe Realmes, and the ſpeedy confuſion of our implacable enemies, and that for thy deare Sonnes ſake our onely Mediator and Aduocate. *Amen.*

THE

THE PRACTICE of Extraordinarie DEVOTION.

Consisting in the Religious obseruation of Fasts

{Publike. / Priuate.

PART. 2. SVPPART. 3.

By *Daniel Featly*, Doctor in Diuinity.

LONDON,
Printed by *George Miller*, for *Nicholas Bourne*, and are to be sold at his shop, at the South Entrance of the Royall Exchange. 1633.

THE PRACTICE

PART. 2. SVPPART. 3.

The Christian FASTS

Deuotion.

Of FAST'S *in generall.*

There is a three-fold Fast { 1. Fast from sinne. 2. Fast for sinne. 3. Fast against sin.

THe Fast from sinne ought to be perpetuall. The Fast for sinne is extraordinary, vpon speciall occasions to auert some dreadfull indgement, or auoyde some imminent danger. The Fasts against sinne ought to be more frequent, and according to the customes of the ancient Church; and the present practise of the Church of England.

They are { Weekly on the Fridaies. Monethly, on the Holy-day Eues. Quarterly, in the Ember weekes. Yearely, in the Lent.

The

THe Doctrine of fasting hath met with errors and superstitions on both hands: Some ascribing too much to it, and placing the immediate and principall worship of God in it: some ascribing too little, and making it no matter of Religion at all: Some superstitiously obseruing; and others out of a contrary superstition scrupulously declining the obseruation of all Fasts appointed by the Church. To sheere thy iudgement in a middle course betweene these rockes on both sides, conceiue thus of the nature of Religious acts, the seuerall kinds of Fasts, and the vse thereof.

A religious act or worke may be taken:

1. In a larger sense for any work commanded by Christian Religion, in which sense all the duties of the second Table may be called Religious acts, or workes, as well as the first.

2. In a more restrained acception, for such workes and acts in which Religion properly taken for the worship of God consists: And these are of two sorts:

1. Principall as { Beleeving in God, Praying & the like.

2. Accessarie serving as helps or preparations to the princi-pall as, { Watching, Fasting; and the like.

FAsting is not to be esteemed such an act of Religion, as wherein principally and immediatly we worship God; for the Kingdome of God (as the Apostle teacheth) *consisteth not in meats and drinkes*, neither in feasting or fasting: and *Tertullian's* censure is obseruable. *He that worshippeth God by meates, or placeth worship in them, is not far off from making his belly his God*; yet it may be truly called not only a good worke, but also a religious, *i.e.* a worke commanded by Religion, and tending to Religion, as a preparation and helpe thereunto.

Qui Deum per escas colit, propè est vt Deũ ventrem habeat.

There

There are diuerſe kindes of Faſts, but they may be reduced to

two

1. The ſpirituall or Metaphoricall, whereof we reade, Eſa. 58. 6. *Is not this the Faſt that I haue choſen, to looſe the bonds of wickedneſſe? &c.* This abſtinence of the ſoule from the *forbidden fruit* of ſinne, though it may be termed a Faſt in regard of the reſtraint of our carnall appetites: which as greedily deſire ſinfull obiects, as the ſtomacke doth meate: yet is it indeed in another reſpect a Feaſt as *Salomon* calleth it, Pro. 15. 15.

2. Corporall or proper, when we abſtaine from

bodily sustenance, and this is twofold:

1. Constrained & inuoluntary when we want
   1. Stomack to meat as in sickness.
   2. Meate for our stomack as in famin.
2. Voluntarie or deliberately vndertaken.

Subdiuis.

SVBDIVIS. 1.

A Voluntary Faſt, wherein we abſtaine from meate though we could, and might eate, is

3 fold:
1. Medicinall, when we forbeare all meat, or certaine kindes of meates or drinks for a while, for the preuenting of ſome ſickneſſe or recouering our health.
2. Ciuill, when ſome kind of meate, or drinke is forborne for the profit of the Common-Wealth.
3. Religious, when our abſtinence is for holy and Religious ends (afterwards expreſſed)

Svbdivis. 2.

Religious Fasts are
- either.
  - Priuate, of which see hereafter.
  - Publike, such as are commanded by publike authority, and these are
    - either
      - Extraordinary as in time of Famin, war or Plague, of which see Formes set forth in the yeare 1625. as also 1626 & 1628. by his Maiesties authority.
      - Ordinary, as Lent, and Embers, and the like.

Of

Of the Vſe of Religious Faſts.

The right Vſe of Religious Faſting conſiſts,

In the
- 1. Manner, if it be ſincere, not Hypocriticall.
- 2. Meaſure, if it be moderate, as our health will permit.
- 3. End, which muſt bee
  - 1. To tame and ſubdue the fleſh, ſuch was S. *Pauls* Faſt, 1. Cor. 9. 27. *I beat downe my body and bring it into ſubiection.*
  - 2. To teſtifie our humiliatiõ, & ſorrow for our ſins, and to auert ſome fearefull iudgement: Such was

the Niniuites Fast, Ionah 3.5. *So the people of Niniueh beleeued, and proclaimed a Fast and put on sackcloth from the greatest of them euen to the least.*

3. To quicken Zeale, and Deuotion, and thereby obtaine some spirituall or temporall blessing, such was *Hannahs* Fast, (Luke 2.37. *Shee departed not from the Temple, but serued God with Fasting and Prayer night and day*) and the like was Queene *Hesters* fast, Hester 4.16.

Of

Of the abuſes in Faſting.

The abuſe of a Faſt likewiſe is ſeene

In the { 1. Manner, if we abſtaine from one kinde of meate, and feede daintily on another, forbeare one meale and glut our ſelues another: See hereof a learned diſcourſe lately printed, Intituled *THE EPICVRES FAST.*

2. Meaſure, if we continue Faſting, ſo long that we much therby impaire our ſtrength, or endanger our health; and for this, holy *Baſil* is by ſome of the Antients taxed, and *Simon Stylites*

and *Marana*, and *Cyra*, two Religious Matrons deserue much more to be reprooued: who (if *Theodoret* may be beleeued) held out a fast full forty dayes; vnlesse we say, it was miraculous.

Histor. eccl. c. 26.

3. Cause or end, if we keepe a Fast to satisfie or merit thereby as Papists doe, or to colour any wicked designe as *Iezabel* did, or we abstaine from certaine kinde of meates, out of an opinion or erronious scruple of conscience, that such meat is of it selfe vncleane, as the *Tatians*, and *Encratites* did, or that it is now forbidden in the time of the Gospell

pell, as it was vnder the Law, as some Iudaizing Christians falsly conceiue at this day.

OF

OF THE LENT FAST.

Tertul. præscript. aduers. hereticos. c. 3. ex personis probamus fidem, an ex fide personas?

IF that golden rule of *Tertullian* might take place, *viz.* to *iudge of men by their Faith*, and *not of Faith by men*, all our heate of disputation about the keeping of Lent Fasts, would soone be turned into feruour of *deuotion*. For setting aside the authority of some great *Masters in Israel*, whose opinion ouersweyeth the Iudgements of many: what is there in the constitution or obseruation of the Lent Fast in England, that may trouble the conscience, or stagger, much lesse subuert the Deuotion of any Religious mind?

If the Christian Magistrate, ciuill or Ecclesiasticall, or both ioyntly may appoint extraordinary dayes of pensiue humiliation

on

on (as these professe they may) why not as well ordinary: if vpon vncertaine occasions why not vpon certaine: if vpon various dayes, why not vpon set, and fixed: if weekely, why not yearly; if for the preuenting, or auerting a temporall iudgement, why not much more for the remouing a spirituall? Christian libertie may stand as well with the one as the other: and God forbid, that any obedient child of the true Church should dreame of any such Christian liberty, as shaketh off the yoke of obedience to our lawfull Superiours in Church or Common-Wealth. The holy Apostle S. *Paul* who standeth most for Christian liberty, yet inioyneth *obedience to them that haue the ouersight of vs in the Lord*, and *subiection* in generall to *all higher powers*. They themselues who stand at a bay with our Church about Lent, and Embers, and Eue-Deuoti-

Gal. 5. 1. 13.

Phil. 2. 12 Heb. 13. 17.

Rom. 13. 7

ons,

ons, and Fasts, presse with much vehemency the examples of publique extraordinary Fasts inioyned by authority in the Iewish Church: neither can they alleage any colourable reason why the ordinary set Fast (of the fifth and seauenth moneth) kept in that Church, mentioned by the Prophet *Zachary*, should not serue as well for presidents to vs as the other? Doubtlesse as that Myrrhe is more precious which drops from the tree of it owne accord, then that which runneth after pricking or incision: so those Deuotions are more kinde and pleasing to God, which loue and a desire of growing in spirituall grace moue vs to: then such as present necessity, and horror of imminent iudgements extort from vs. *Neuer to seeke after God saue onely when either the crib, or the whippe doth constraine, were brutish seruility, and a great derogation to that which is most predominant*

Zach. 7. 5.

P. in nat. hist. lib. 12. c. 15. Sudant sponte priusquam incidantur flaccen cui nulla praefertur.

Eccles. Polit. l. 5. c. 72.

minant in man: if it had not some time a voluntary acceſſe to God and of conference as it were with him: all theſe inferiour conſiderations layed aſide. In which ſequeſtration, for as much as higher cogitations do naturally drowne, and bury all inferiour cares, the minde may aſwell forget naturall, both foode and ſleepe, by being carried aboue it ſelfe, with ſerious, and heauenly Meditations, as by being caſt downe with heauineſſe, drowned and ſwallowed vp with ſorrow.

None but ſuch as are bred vp in the Schoole of *Aerius* will ſimply oppoſe *ſtata ieiunia* or ſet faſts. Admit then (as cõſequently to their own Tenets they muſt) that it is in the power of the gouernors of the Church to ordaine a new Lent Faſt: why is it not alike in the power of the ſame Church to eſtabliſh the obſeruation of the old Lent if not brought into the Church by the Apoſtles

Apostles themselues, who (as the Author of the Tripartite History truly obserueth) *Intended not to enact Lawes of Fasts or Feasts, but to plant Faith, and preach a godly life, and an holy and heauenly conuersation:* yet by their immediate successors? For *Ignatius* Saint *Iohns* Scholler, in the Epistle to the *Philippians* (acknowledged to be his by learned Protestants as well as Romanists) writeth thus of the Lent Fast; *Neglect not the keeping of Lent.* For it *hath in it a resemblance or imitation of Christs conuersation.* From *Ignatius*, *Clemens* might borrow it and insert it into the number of Apostolike constitutions (if that *Clement* liued after *Ignatius*, as *Vedelius* contendeth,) or *Ignatius* might take it from him, if the Author of that book of Apostolike Canons were the Antient *Clemens* mentioned in Saint *Pauls* Epistles. Howsoeuer *Anastatius*

Trip. hist. c. 9. Mens Apostolorum fuit non de diebus festis sancire sed prædicare bonam conuersationẽ & pietatẽ τὴν τεσσαρακοστὴν μὴ ἐξουδενεῖτε. *l. 5. c. 18.*

In Ignat. exercit. x.

ſtaſius Nicenus, in his Booke of queſtions on the Scripture, alledgeth ſuch a fragment of an Apoſtolicall conſtitution. *Quæſt. 77.*

It is true, which Saint *Auguſtine* writeth *that neither Chriſt nor his Apoſtles preciſely defined on what daies we ought to Faſt*, and *on what dayes we ought not*, but they *left it to the diſcretion of the gouernours of the Church: to ſet them downe* who haue done it with much variety. To which point *Irenæus* and *Soranus* ſpeake ſo fully, that I marueil how Cardinall *Bellarmine* and other Romaniſts verſed in antiquity, can reconcile their Iudgements with their learning: who make Lent Faſts as it is this day obſerued in the Roman Church, a diuine ſanction, and an Apoſtolike tradition, binding all Churches to the like obſeruation. Were it ſo, there could not haue beene that variety in the keeping Lent Faſt in the Primitiue *Epiſt. 86.* *Quibus diebus oporteat ieiunare & quibus non oporteat, præcepto Domini vel Apoſtolorum non video definitum, &c.*

Primitiue Church, whereof both *Irenæus*, *Socrates*, and other antient Writers beyond exception giue vs notice. *Ireneus* in his Epistle to *Victor*. *There is not onely a question about Easter-day*, but *also about the manner of Fasting* (before it.) For *some say we ought to fast one day, some two, some forty* (*reckoning the night houres into the day*) *This variety began not in our time, but long before vs in the dayes of our Ancestors*, who *kept not exactly the custome of them that in simplicity and after a priuate and peculiar manner, or by priuate authority deliuered it to posterity*. *Socrates* in his fifth book of Church-story accordeth with *Ireneus* in setting downe the diuers obseruing of the Lent Fast.

Citat. by Euseb. lib. 5 Eccles. hist.

ὥλως καθ' ἰδιάζουσαν ἢ ἀπλότητα ἢ οἰκονομίαν, ἐξ.21.

At *Rome they Fast three weekes, before Easter*, (saue onely on the Lords dayes which are exempted from the Fast.) In *Illyria and all Greece*, and *Alexandria*

andria they *begin their Fast sixe weekes before Easter, and they call this time* τεσσαρακοστὴν, *a Fast of forty dayes or Lent. Some begin their Fast seauen weekes before Easter, and although they sometime intermit their Fast, and in all fast but fifteene dayes,* yet they call it the *forty dayes, or Lent Fast. Neither is there a difference onely in the number of dayes, but in the manner of abstinence also.* For *some eate no liuing Creature this time, others eate fish onely, others fish and fowle,* because *the fowle as fish were made of the water: some feede vpon dry bread onely, others eate not a bit of bread, some abstaine from all hard fruit,* and *from egges.* Hereupon he inferreth that the *Apostles in these things left all men free, and that this variety proceedeth from the seuerall Gouernours of each Church, establishing such order herein as they thought good. Sozomen* in his seauenth booke, noteth

τῶ μὲν κρεῶν γεύεσθαι καὶ φοραίρεσιν ἐπέτρεψαν οἱ Ἀπόστολοι c. 19.

teth the like variety in the keeping Lent. And *Alcuinus* maketh mention of a three-fold Lent. First, of eight weekes kept by some East-ward people. Secondly, of seauen weekes kept in all Greece. Thirdly, of sixe weekes kept in the Romane Church. Doctor *Filsack* the *Sorboniſt* out of the Councell of *Tribur*: *c.7.* and *Burchard l.6. c.7.* and *Iuo Carnotensis*, and *Beda* in his penitentiall, bring in euidence of three seuerall Lents in the yeare, obserued in *France* and *England*: of which, the Lent before Easter was called The great Lent.

Epiſt. ad Card. Magderat. 70.

Part. 10. c. 130.

Out of which various obseruation of Lent in the Primitiue Church, as the errors of the Papists is discouered, who inforce their Lent as an Apostolike tradition, to be kept vnder paine of damnation; so also their ignorance is descried who misconceiue our Lent to be a meere Romiſh

niſh deuiſe, or Popiſh tradition.

And becauſe this opinion in many (otherwiſe well affected) to religious faſts, is like the colliquintida, that turneth their ſtomacke againſt the wholeſome foode of their ſoule, prouided for them in the Lent: I deſire them as they tender the improuement of their deuotion by religious faſting, to conſider ſeriouſly both how weake, and how falſe an exception it is.

Firſt how weake it is; For if it were granted that in later ages we in the Weſterne Church had receiued from *Rome* the Lent faſt, together with the Scriptures, Sacraments, and ordination of Prieſts and Deacons: muſt we therefore caſt all theſe away, becauſe we receiued them from ſo bad a hand?

Let the Church of *Rome* be held a ſchiſmaticall, or heretical Church, the *Whore of Babylon*,

lem, that hath dyed her garments skarlet red in the bloud of the Saints; yet I know no Law of God or man forbidding vs to accept euen from her a sacred Iewell. If she haue slurred, defiled, or defaced it; we may, nay we ought to wash, rub, brighten, and refine it. We may *not cast holy things to Dogges*, nor *Pearles to Swine*: but we may and ought to take holy things from Dogges, and Pearles from Swine. As we may not follow a Saint in euill, so we may follow the greatest sinner in any thing that is good.

Virgen 3. Now albeit the Church of *Rome* be very foule, and like the vncleane bird in the Poet *Contactu omnia fœdat*, fileth all she layeth her claw on: yet all euill is not in her; neither is all that is in her euill. And if she haue any good in this kinde, they haue better right to it who are better, and will vse it well, then she who abuseth it.

But

But we may spare this defence in this case. For it is most euident that the dedication of a fast before Easter, called *Quadragesima*, or Lent, is by many hundreth of yeares more ancient then any *Romish* or Popish tradition properly so called.

I haue produced already vncontrollable euidence hereof. All Churches in the first and best ages kept not Lent alike, but all kept religiously a fast of fewer or more dayes or weekes before Easter, and they called it all *Quadragesima*, or Lent.

ὀκτὼ μὲν οὖν ἑβδομάδας ἀμετρήτους ἐκέλευσε. *Hom. 11.*

Onely *Aerius* the Hereticke with his aukeward Schollars crossed the way of the ancients, and when they most pulled in, he let loose the reines to his carnall appetite. On *Church-fasting daies, especially the weeke before Easter, when with vs, saith Epiphanius, custome admitteth nothing* *Epiph. here 75. iuxta lat. iuxta grec. 77.*

χαμευνίαι ἀγρίας καὶ κοπετώδεις ξηροφαγίαι ὑγρᾶς τοῦτο πᾶν ἡμῖν ἀπωσαμένοις τροφῆς σπανιότης

nothing but lying downe vpon the earth, abſtinence from fleſhly delights and pleaſures, ſorrowfulneſſe, deep and vnpleaſing mentes, prayer, watching, faſting, all the medicines which holy affections can miniſter: they are vp betimes to prouide for the belly, and when they haue filled their veſſels ſo full that they ſwell againe, They make themſelues merry, and ſcoffe at this our ſeruice (as a kinde of mortification) wherein we are perſwaded we pleaſe God.

Now I leaue it to the diſcreet Chriſtian to iudge whether it be ſafer and of better report to goe in this croſſe way of Heterodlite hereticks, or tread in the path of the ancient Doctors of the Church: wherein we may trace a Lent faſt euen from the footſteps of Chriſt and his Apoſtles. *Tertullian* ſaith, That *our Lord in his baptiſme and faſt after it, hath dedicated or hallowed the faſts of all of vs:* and

Aduerſ. Pſych. c. 8.

Saint

Saint *Basil* goeth further, hee maketh Christs Fast not onely a precedent for our imitation, but a law for our obseruation; *Precious*, saith he, *is the number of Fortie which Christ honoured by his fast of forty dayes, whereby it passed for a diuine Law in the world.* S. *Ambrose* exceedeth in commendation of the Lent fast; *It is good*, saith he, *to fast at all times, but best to fast with the Lord in the Lent; For this Lent fast of 40. dayes the Lord consecrated by his owne fast: What a Christian art thou, who feastest when thy Lord fasted: He fasted for thy saluation, wilt not thou fast for thin owne sinnes? This is the time of Heauenly Physicke for the soule, in which wee may wipe away all the spots, and cure all the maladies of vices by Fasting, if by faith wee relie and call vpon the Physitian of our soules.* S. *Augustine* alleadgeth the Law, Prophets, and Gospell also for

Homil. 20. in 40. Martyres.

ἐπῆλθον τῇ νηστείᾳ δι' ἣν Νομοθεσία εἰσελθὼν εἰς τὸν κόσμον. *Ambros. Serm. 34.*

Serm. 27. Hoc est tempus Cœlestis medicinæ, &c.

the Lent faſt. The Lent *faſt hath truly ground or authoritie for it; both in the bookes of the Old Teſtament in the faſt of Moſes and Elias, and in the Goſpell alſo. For our Lord faſted ſo many dayes, demonſtrating thereby the Goſpels agreement with the Law and the Prophets.* S. *Leo* yeeldeth a probable & pious reaſon of the firſt conſtitution of the Lent faſt. *Becauſe the Diuell moſt rageth againſt the members of Chriſt, when they are to bee made partakers of the more holy myſteries* (*viz.* of Chriſts body and blood) *the doctrine of the Holy Ghoſt inſtilled it into the mindes of Chriſtian people, that before Eaſter they ſhould prepare themſelues by an abſtinence of* 40. *dayes.* S. *Gregory* the great, ſtreineth higher in his note vpon the Lent faſt, he will haue it offered to God as a holy tith of our time or tenth part of the yeere. *If,* ſaith he, *the whole yeere conſiſteth of* 365. *dayes, and we*

Ep. 119. *ad Ian. c.* 15. *quadrageſ. maſanè ieiuniorum habet auctoritatẽ & in veteribus libris, &c.*

Serm. 3. *de Ieiun.*

Homil. 16. *in Euang. Quaſi anni decimas, Deo damus.*

wee afflict our selues with Fasting 36. dayes, wee giue as it were the Tith of the yeere to God. And to the end, the holy number of fortie dayes may be fulfilled, we take in by way of supplement, foure daies from the former weeke.

I might adde to these the testimonies of [a] *Eusebius*, [b] *Origen*, [c] *Cyril*, [d] *Epiphanius*, [e] *Athanasius*, [f] *Basilius*, [g] *Nazianzenus*, [h] *Nyssenus*, [i] *Chrysostome*, [k] *Theophil*, for the greeke Church, as also of S. [l] *Ierome*, [m] *Paulin*, [n] *Maximus*, [o] *Leo*, [p] *Chrysologus*, [q] *Isidorus*, and many other for the Latine Church: But my purpose is not to glut the Reader in this argument of fasting with variety of quotations: but to giue him moderate satisfaction in this poynt, that Lent is no late Popish tradition, but a most ancient Christian obseruation of longer standing by many hundreth of yeers then the first stone in the tower

[a] l. 5. hist. c. 24.
[b] Hom. 10. in Leuit.
[c] Catech. 1. & 18.
[d] In compend.
[e] In Epist. ad orth. de pers.
[f] Orat. 2. de ieiun.
[g] Orat. in sanct. lauacr.
[h] Orat. de amād. pasp.
[i] Chrys. hom. 1. in gen. ex homil. 73 ad pop. Antioch.
[k] In Epist. pasch.
[l] In cap. 58 Es. & Epist ad Letam.
[m] Epist. ad Amandum.
[n] In serm. de quadr. [o] supra. [p] serm. de quad. [q] l. 1. de diui. offic. c. 36.

of the Romiſh Babel.

And if it be ſo: If we may fetch the Lent Faſt from an higher and clearer ſource, then the puddle of Romiſh tradition. What obiection of any moment can bee made againſt our Lent Deuotions?

The abſtinence from daintier meates and drinkes, and often forbearing our daily repaſt, is but to maſter our fleſh, or to puniſh it for former riot, and to afflict our ſoule for our ſins, and to fit both body and ſoule to religious duties then more frequently to be performed. And if this be ſuperſtition, what is Religion?

If we may, nay, we ought to ſympathize with our fellow members, how much more with our Head? If it be charitie to weepe with our brethren that weepe, and accord with them in their groanes, and cries, it muſt needs be piety to Faſt with him who

who fasted for vs, and to weepe with him who wept for our sinnes in all parts of his body, and that with teares of blood, to pray with him who offered vp *prayers with strong cries for vs* vpon the Crosse. None but those that haue beene superstitious, euen in auoiding superstition, and haue banished piety it selfe vnder that name, euer condemned this kinde of compassionate Deuotion. The reformed Churches beyond the Sea, who hate the *very garment, spotted by the Whore of Babilon*: yet both auow the antiquity, and allow the piety of our Lent Fast, being purged from Popish errours concerning it, and superstitions in it.

The Protestants of *Switzerland* in their latter confession of their faith, c. 24. Thus write of Fasts. *By how much the Church of Christ more seuerely condemneth glattony, and drunkennesse, and*

Helue. cõfes. Quadragesimale ieiunium vetustatis habet testimonia, &c.

all ryot: by so much the more erneſtly, and vehemently ſhe commendeth Chriſtian Faſts: which are freely vndertaken in true humility to this end, to with-draw nouriſhment from our wanton fleſh, and to ſerue God more feruently in ſpirit.

The Lent Faſt hath teſtimony from antiquity, but becauſe it hath no command in the writings of the Apoſtles, it cannot, nor ought to bee impoſed vpon the faithfull vnder paine of damnation.

Confeſ Bohem. c. 15. Hodie apud nos multi ex veteribus ritibus, & conſuetudine introductis quantum fieri poteſt ſeruantur quales ſunt ieiuniorum & feriarũ dies certi. Auguſtana Confeſ. artic 50.

The Proteſtant Churches in *Bohemia*, keepe the Lent Faſt as we doe: Thus they profeſſe. *Many antient rites and cuſtomes are kept by vs, as namely, the ſet dayes of Faſts and Feaſts.*

The Proteſtants of *Germany* in that moſt celebrious confeſſion ſet forth at *Auguſta*, ſpeaking of ancient Faſts, eſpecially the Lent, profeſſe againſt the abuſe but not the vſe of them. *The*

Faſts

Faſts themſelues wee condemne not, but the traditions or ordinances (of the Church of Rome) which preſcribe certaine daies and certaine meates, with great perill of conſcience, as if theſe workes were neceſſary and eſſentiall parts of Gods worſhip; and a man might not bee ſaued without them, and that by this outward diſcipline, or exerciſe of Mortification, a man may merit remiſſion of ſinnes.

Non damnantur ipſa ieiunia (ſed traditiones) quæ certos dies certos cibos præſcribunt, cũ periculo conſcientiæ &c. tanquã ſint neceſſariũ cultus

To ſumme vp all. If Faſts be commanded as well in the New Teſtament, as in the Old; If the Church may as well appoint ordinary Faſts as extraordinary: If the Lent Faſt took the occaſion, and name from Chriſts Faſt of forty daies; was begun by the Apoſtles immediate ſucceſſors, and hath continued in the Catholique Chriſtian Church (though with ſome variance in the number of daies and manner of keeping it) from the firſt plantation of religion to the reformation

thereof: If ſince the reformation the Proteſtant Churches beyond the Sea either keepe it as we doe, or allow of our keeping it: If none but the Aerian Hereticks of old, and a few Separatiſts of late impugne the obſeruation thereof: let vs who breath in the pureſt aire of all the reformed Churches, and are freeſt from fogges of Romiſh ſuperſtition, retaine our Lent and obſerue it according to the holy iniunctiõs of our Church & account it as it is termed in our Language, *A ſacred lone*, or a ſpeciall time *Lent to vs* by God, to call our ſelues to account for miſpending the reſt of the yeare, to bewaile our ſins in ſackcloth, and aſhes, to bring down our proud fleſh & ſubdue it to the Spirit, to improue our Talent of grace by frequency of Religious exerciſes, & to prepare our ſelues for the moſt publique, ſacred, and ſolemne participation of the body and bloud of our Redeemer at Eaſter. Cer-

Certaine doubts touching the Religious keeping of the *Lent Faſt, cleered.*

Queſtion 1.

Are we to eſteeme of the Lent Faſt as a diuine or an humane inſtitution?

Anſwer.

REligious Faſt is a diuine ordinance, but the preſcription of the preciſe time and manner, is an eccleſiaſticall and humane conſtitution, not repugnant, but agreeable to the Word of God.

To Faſt Religiouſly at ſometime, is Gods command, at this time to wit, in Lent is the Churches precept. That immediately bindeth the conſcience, this mediately: that abſolutely, this vpon ſuppoſall, that this lawfull iniunction of the State or Church, be ſufficiently made knowne to all her obedient children.

Queſtion 2.

Is our abſtinence in Lent meerely ciuill or Religious?

Anſwer.

OVr abſtinence in reſpect of the kind of meate, to wit, al ſort of fleſh of beaſts, or fowle, is meere ciuill? but in reſpect of the quality of the meate we eate, and the meaſure, that is, our forbearing al dainty, coſtly, and more pleaſing meates, and drinkes, as *Daniel* did, as alſo our more ſparingly feeding at our meales, and oftentimes miſſing them is Religious, or vpon Religious & ſpirituall conſiderations. I anſwer therefore briefely, the Lent faſt is a mixed conſtitution, as it followeth in the next Section.

Dan. 10. 3

Of

Of the nature and ends of the Lent Fast.

THe Lent Fast is a mixed constitution; partly ciuill, appointed by the King or State, to preserue young cattell, spend fish, and encourage fishermen: Partly Ecclesiasticall ordered by the Church for religious ends. As those that haue a care of their bodily health vsually purge in the Spring: so the Church of *God* hath thought fit to prescribe this *physicke* of fasting for the soule in the same season of the yeare, for these ends especially.

1. To beate downe the flesh, at that season when by reason of the heate of the blood) it vsually waxeth most wanton. The ancient Romans vsed to hallow a spring to *God*, and the Primitiue Church disdaining to bee outstripped by the heathen in any thing that fauoured

Ver sacrum facere.

fauored of deuotion, likewiſe conſecrated the ſpring to the more ſtrict Seruice of *God* by faſting and prayer then at other times.

2. To conforme the members to the Head. In this ſeaſon of the yeere our Lord's *Agony* and bitter Paſſion were endured, and are remembred: & therfore moſt fit it is that by faſting, watching, and teares, we expreſſe true remorſe and ſorrow for thoſe our ſinnes which were the cauſes of thoſe his ſufferings.

Godfrey of *Bullaigne* after he had conquered the holy land, and regained it from the Saracens, yet would neuer be crowned there, ſaying, *That it was not fit that the ſeruant ſhould weare a crowne of gold there where the Lord & Maſter ware a crowne of thornes.* Neither would Chriſt's deareſt Spouſe at that time of the

the yeere crowne her ſelfe with *roſe-buds* in which Chriſt ware that *crowne of thornes*: nor lye in beddes of downe when he lay on the hard bed of his *Croſſe*, nor *fare deliciouſly*, or drinke liberally when he had nothing but *gall* giuen him to eate, and vinegar to drinke.

3. To prepare vs to the celebratiõ of the Feaſt of *Eaſter*, and the participation of the Bleſſed Sacrament. What time fitter to call our ſelues to an accompt for the whole yeere, then at, or before the time which the Church hath appointed, & is in it ſelf moſt proper; for the moſt generall & ſolemne communion of the *Lords body and bloud*.

4. To celebrate, and (as farre as we are able) to imitate our Lord's Faſt of *forty dayes*, at leaſt by ſome kinde of abſtinence during that whole time

to

to imprint that miraculous fast of our Sauiour for vs deeper in our memories.

Question 3.

How can our Sauiours fast of forty days be any patterne for our Lent, sith that fast of Christ was miraculous?

Answer.

ALbeit many excellently learned Doctors of the reformed Churches vpon this ground, that Christs fast was miraculous, deny that we can or ought to imitate him therein: and S. *Chrysostome* (as he is alleadged by them) seemeth fully to bee of that minde: For his words are, Christ said, *Learne of me, not that I fast, though hee could haue said so,* for *hee fasted forty dayes*: yet *he* sayth *not that, but learne of me that I am meeke, and lowly in heart.*

Vedelius exercit. in Ignat. Epist. ad Philip.

Yet with all reuerence to their perſon

persons be it spoken, the reason they vse no way conuinceth. For Christs fast may be considered two waies:

1. As a miraculous demonstration of his deity or Diuinity, and an euidence that he was the Messias, because he accomplished the Types foregoing in *Moses* and *Elias*, and in this regard it is to be beleeued, and to be admired of vs, no way to be imitated. And in this sense most iudicious *Calvin*, and *Vedelius*, and golden mouthed *Chrysostomes* words may passe: nay, S. *Chrysostome* must be so taken, vnlesse we will haue him directly contradict himselfe.

2. As a morall remedy against *Temptation*, or rather a spirituall armour which Christ tooke vpon him when he was to buckle with the Diuell; and thus we may, and ought to imitate Christs fast in the kinde, though not in the degree: in the inten-

intention, though not in the extenſion thereof.

As we cannot faſt as Chriſt did, ſo neither can wee pray, as Chriſt prayed, *whole nights*, and with *ſuch ſtrong cries* and *a bloudie ſweat*: yet no Chriſtian euer doubted but that wee may and ought to follow Chriſt in theſe and other religious exerciſes, though not with euen paces, yet *pro modulo noſtro*, as we are able. And becauſe S. *Chryſoſtome* is appealed vnto, let him be the vmpire. *Our Lord Ieſus Chriſt* (ſaith he) *when he entred into the liſts with Sathan, faſted 40. daies, giuing vs an example how we ought to arme our ſelues againſt the Diuell.*

Homil. 1. in Gen. ἡμῖν ὑπογραμμὸν ἔδωκε.

Queſtion.

Question 4.

How doth our Lent fast differ from the Popish, if we abstaine from flesh, and continue this fast forty dayes, and that for religious, as well as ciuill consideration?

Answer.

OVr Lent fast differeth from the Popish in many remarkable particulars.

1. Our Church imposeth not the Lent fast as a diuine law, or Apostolike tradition, to be kept necessarily vnder paine of damnation, as the Church of *Rome* doth.

2. We place not religion, or the substance of Gods worship in fasting or feasting, as the Papists doe.

3. We abstaine not from flesh as being any way conceiued by vs more vnholy then fish, or because God cursed the earth, and not

not the waters, as ancient Papists imagined, though the learneder of late disclaime this reason.

4. We hold it to be no worke pleasing to God, much lesse a fast to forbeare flesh, and feede daintily vpon fish, and drinke liberally of the sweetest, and strongest wines, farre more prouoking and stirring the flesh then diuers kines (I thinke then any kinde) of flesh.

5. We renounce all merit by fasting, we fast not to deserue remission of our sinnes by it as Papists doe, but

to { Subdue the flesh. / Testifie our sorrow for our sinnes. / Quicken our zeale in prayers, and other religious duties.

6. Wee keepe not the Lent Fast by vertue of any papall decree, or constitution, but in conformity to the ancient Church, and

and in obedience to his Maiesties ecclesiasticall Lawes.

7. Wee keepe not the Lent fast as the Papists doe, but as the Primitiue Church did before Popery was hatched. We cast not dust vpon our heads, or make a crosse with ashes on our foreheads, on Ashwednesday. We whip not our selues on Mawnday Thursday, or make or visit Christs Sepulchers on Good-Friday or the like. As in other things, so in this we purge the drosse added of late, we retaine the antient gold: wee remoue the abuse: we preserue the vse.

THE

The *LENTS* Deuotion, beginning on *Ash-Wednesday*.

The ground (or at least the occasion) of this Fast. { In the Old Testament; Types. / In the New, an example in our Lord's Fast.

The Type.

Moses was with the LORD *forty dayes, and forty nights*; he did neither eate bread, nor drinke water, Exod.34.28.

Elias went in the strength of that meate *fortie daies and fortie nights*, till hee came to *Horeb the Mount of God*, 1.King.19.8.

Example.

Then Iesus was lead by the Spirit to bee tempted of the diuel, Mat.4.1.

And when hee had fasted *fortie dayes & fortie nights*, afterward hee was an hungry, ver.2.

Being *forty dayes* tempted of the diuell, *and in those dayes he did eate nothing*, Luk.4.2.

And the diuel tooke him vp into an *high mountaine*, ver.5.

For

For thine instruction meditate on *Christ's* Fast.

For thy comfort apply the benefit of it to thy soule.

For thy correction condemne thy luxury, and consider what great cause thou hast to humble thy soule with fasting.

Quicken { Thy repentance by the Psalme. / Thy fasting by the exhortation. / Thy Devotion by the Prayer ensuing.

THE

The Pſalme for Aſh-wednesday.

PVt mee not to rebuke ô Lord *in thine anger, neither chaſten me in thy heauie diſpleaſure, Pſalme* 38.1.

*For thine arrowes ſticke faſt in me: and thy hand preſſeth me ſore, ver.*2.

There is no life in my fleſh becauſe of thy diſpleaſure; neither any reſt in my bones *by reaſon* of my ſinne, *ver.*3.

For my wickednesſes are gone ouer my head: they are like a ſore burthen too *heauy for me to beare ver.*4.

Lord thou knoweſt all my deſires: and my groaning *is not hid from thee, ver.*9.

Heare my Prayer ô Lord, *and conſider my deſire: ô hearken vnto mee for thy truth and righteouſneſſe ſake, Pſal.*143.1.

And enter not into iudgement with

with thy ſeruant, for in thy ſight, ſhall no man liuing be iuſtified, v.2

My ſpirit is vexed *within me; and my heart within mee is* deſolate, *ver.4.*

I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſty land, ver.6.

Lord *bee merciſull vnto mee:* heale my ſoule *for I haue ſinned againſt thee, Pſal.41.4.*

O remember not the ſinnes *and* offences *of my youth; but according to thy mercy thinke vpon me, ô Lord, for thy goodneſſe, Pſ.25.7.*

I haue eaten aſhes *as it were bread and mingled my drinke with* weeping, *Pſal.102.9.*

And that becauſe of thine indignation and wrath, *for thou haſt taken mee vp and caſt mee downe, ver.10.*

My dayes are gone like a ſhadow, *and I am* withered like graſſe, *ver.11.*

When thou with rebukes doeſt chaſten man *for ſinne, thou makeſt his*

his beauty to consume away *like as it were a moth fretting a garment: euery man therefore is but* vanity, *Psal.*39.11.

*What man is he that liueth and shall not see death, and shall deliuer his soule from the hand of the graue, Psal.*89.48.

When the breath of man goeth forth hee shall turne againe to his earth, *and then all his thoughts* perish, *Psal.*146.4.

What profit is there in my blood when I goe downe to the pit? Psal. 30.9.

Shall the dust *giue thankes to thee? Or shall it declare thy Truth? ver.*10.

*Heare Lord and haue mercy vpon me: Lord bee thou my helpe, ver.*11.

Heare my Prayer, ô Lord, and let thine eares consider my calling; hold not thy peace at my teares, *Ps.* 39.12.

For I am a stranger *vpon earth, and a* soiourner *as all my*

my Fathers were, ver. 13.

O spare me a little that I may recover my strength, before I goe hence, and be no more seene, *ver.* 14.

AN ADMONITION FOR Ash-wednesday OR, *Exhortation to Fasting.*

THE ANALYSIS.

A deuout Christian ought to Fast because

1. *God* commandeth it.
2. *Christ* commendeth it by { Precept. / Example.
3. The Saints practised it { Vnder the Law. / Vnder the Gospell.
4. It expelleth the Diuell.
5. It quickens Prayer.
6. It humbleth the Spirit.
7. It tameth the flesh.
8. It auerteth God's Iudgements.
9. It obtaineth blessings { Temporall. / Spirituall.

THE

THE TEXTS.

BLow the Trumpet in Sion, *sanctifie a faſt*, call a ſolemne Aſſemblie, Ioel 2.16. 1. *Precepts for Faſting.*

Is this the *Faſt* which the *Lord requireth?* &c. Iſa.58.5.

The Bridegroome ſhall be taken away, and then they ſhall *faſt*, Mat.9.15.

When ye *Faſt*, be not as the Hypocrites, &c. Mat.6.16.

Giue your ſelues to *Faſting*, 1 Cor.7.5.

And when *he had faſted* fortie dates and forty nights afterward he was an hungry, Mat.5.2. 2. *Examples of it.*

Moſes faſted, Exod.34.28.

Eliah faſted, 1.King 19.8.

I ate no pleaſant Bread, neither came fleſh nor Wine in my mouth, Dan.10.3.

Hanna ſerued God with *Faſting* and Prayer, Luk.2.37.

About this houre I *Faſted*, Act.10.30.

As they miniſtred to the *Lord* and *Faſted*, Act. 13 2.

Then *Faſted* they and prayed, verſe 3.

In Faſting often, 2. Cor. 11. 27.

And prayed and *Faſted*, Acts 14.23.

It expelleth Diuels. This kind (of Diuell) goeth not out, but by *Faſting* and prayer, Mat. 17.21.

It humbleth the Spirit. I humble my ſoule with Faſting, Pſal. 35.13.

It tameth the fleſh. *I beat downe* my body, 1. Cor. 9.27.

And he proclaimed through *Nineueh*, Let neither Man nor Beaſt, taſte any thing, neither feede, nor drink water, Ionah 3.7

It auerteth Iudgement. And *God* ſaw their Workes, and *God* repented him of the euill which he ſaid he would do vnto them, and he did it not, ver. 10.

It obtaineth temporall bleſſings. Go and aſſemble all the Iewes that are found in *Shuſhan*, and Faſt yee for me, and eate not, nor drinke

drinke in three daies: I also and my Maides will *Fast likewise*, Ester, 4.16.

And the posts went forth with speede to execute the Kings Decrees, Ester 8.14.

Mordecay went out in a crowne of gold, and to the Iewes was come *Ioy and gladnes*, ver. 15.

And *Cornelius* said foure daies agoe I was fasting till this houre, and at the Ninth houre I prayed in my House, and behold a man stood before me in bright cloathing, Acts 10.30. *And spirituall.*

And said, *Cornelius* thy prayer is heard, and thine almes are had in remembrance with God, ver. 31.

While *Peter* yet spake the Holy Ghost fell on them, ver. 44

A PRAYER FOR *Aſh-Wedneſday.*

O *Let not my Lord bee angrie* that I who am *but duſt and aſhes dare ſpeake vnto him.* For my ſinnes *crie for vengeance,* and ſhall I be ſilent for pardon? *Gracious God,* either ſilence them, or heare me. If thou wilt not heare the voice of my words, heare the *voice of my teares*: if thou wilt not heare them, heare the voice of thy Sons *bloud which ſpeaketh better things then the bloud of Abel.* I confeſſe I haue ſorely diſpleaſed thee, but it troubleth me that I haue ſo *incenſed* thee. I haue *grieued thy ſpirit,* but it *grieueth* me that I ſhould be ſo graceleſſe as to *grieue that Spirit of* grace, which *ſealeth thy choſen to ſaluation.* I deſerue that thou ſhouldeſt euen abhorre me for my ſinnes; but I

abhorre

abhorre my ſelfe for them in *duſt and aſhes*. I haue offended thee in gluttony, but I now faſt for it: in pride, but I humble my ſelfe; in laughter and ſports, but I weepe for it: in ſinfull ioyes, but I mourne for it. I haue *wallowed* in filthy pleaſures, but I *wallow* for it in *duſt and aſhes*: I haue *broken all thy Commandements*, but I haue *broken* my heart in true contrition for it. Thou didſt not *breake a bruiſed reede*, wilt thou grinde to powder a *broken heart? What profit is in my blood O Lord, when I goe downe into the pit?* Nay, *what profit is in thy Blood*, O bleſſed Redeemer, if they for whom it was ſhed *goe downe into the pit* of deſtruction? *Shall the duſt giue thankes vnto thee O Lord*, or the aſhes and cinders of Hell *praiſe* the *God* of Heauen? *Heare O Lord, and haue mercy vpon mee, thou that healeſt thoſe that are broken in heart, and gineſt me-*

dicine to cure their ſickneſſe, raiſe vp my proſtrate and deiected Soule. Why didſt thou *hunger* O Lord, but to ſatisfie for my *gluttony?* Why didſt thou *thirſt*, but to ſatisfie for my *drunkennes?* Why didſt thou *weepe*, but to ſatisfie for my ſinfull *ioyes?* Why didſt thou endure vnſpeakeable *torments*, but to ſatisfie for my lewd *pleaſures?* Why didſt thou dye an ignominious *death*, but to ſatisfie for my ſhamefull *life?* Why didſt thou ſhed thy *bloud*, but to ſatisfie for my *crimſon ſinnes? Adam* our firſt Parent did eate *the forbidden fruit, and all our teeth are ſet on edge*, but thy *faſting forty dayes* hath fully ſatisfied for his *eating*. But I renue my ſinnes dayly, and thou *renueſt thy mercies*. The guilt of my ſinne is *great*, but the price of thy bloud is *greater*. I haue offended an infinite Maieſty, but ſatisfaction hath beene made by an infinite Maieſty My wickedneſſe cannot

cannot exceede thy goodneſſe: for my power of ſinning is finite, but thy faculty of pardoning is infinite. Wherefore ſith my ſins (be they neuer ſo many, neuer ſo *weighty*) fall within the meaſure of thy mercy, and compaſſe of thy goodneſſe: and ſith it is all one with thee to giue what I aske, and to incite me to aske, to heale my wounds, and to make mee feele the ſmart of them; *Lord* who haſt giuen me the one, deny me not the other: *Rebuke* the ſurges of temptations, and quiet my Soule. Thou who in the daies of thy fleſh *offeredſt vp prayers with ſtrong cries*, heare the ſtrong lowd cryes of a penitent ſinner. Thou who tookeſt vpon thee our infirmities, take pitty vpon them: thou who wert in thine agony ſtricken with horror, and vnutterable griefe, allay the troubles of my affrighted conſcience. Thou who *faſteadſt for ty dayes*, accept of my

humiliation theſe *forty dayes*; and grant that my ſtomacke may not onely *faſt* from accuſtomed meates but all my ſenſes from their vſuall delights, and moſt of all my heart from worldly comforts and contentments. Let no ſight delight me, till I ſee my ſinnes remooued *like a miſt*, and thy countenance *ſhine vpon mee*. Let no ſound or voice delight me, till I heare thee by thy Spirit to *ſpeake peace to my conſcience*, and *ſay to my ſoule I am thy ſalvation*. Let no pleaſant fields and Gardens delight me, till I haue gathered red flowers out of that Garden which was watered *with thy bloud*. Let no fruit delight me till I haue fully taſted of the *fruit of the Tree* of thy Croſſe. Let no meat *delight* me, till with ſ *ſower herbs* of ſorrow and anguiſh of heart for my ſin, I haue eaten the Chriſtian *Paſſeouer*, the fleſh of thee, that *immaculate Lambe*, *ſlaine from the beginning of the world*.

world. Heare me blessed Redeemer, and as thou *wrotest in dust* when thou tookest the woman in adultery: So I beseech thee write my sins *in dust*, and burie them all in the *ashes of oblivion.* So be it, *Amen.*

Good

Good Fridayes Devotion:
OR,
The Christian Fast on the Passion of our Lord.

The ground of this Fast:
- In the Old Testament
  - Prophecies.
  - Types.
    - generall.
    - speciall.
- In the new,
  - Historie.
  - Sacrament of *Christs* death: of which before in the preparation to the Sacrament.

PARALLEL.

Prophecie.	*Historie.*
Thou *shalt bruise* his heele, &c. Gen. 3.15.	This is your houre & the *power of darknes*, Luk. 22.53.
He was *cut out* of the land of the liuing, Isa. 53.8.	Then Iesus cried with a loud voice, and *yeelded vp the Ghost*, Mat. 27.50.
Hee shall make his soule an offering for sinne, ver. 10.	Him haue ye crucified and *slaine*, Act. 2. 23. Christ dyed for our sins, 1. Cor. 15.3.
And after threescore and two weekes, Messiah shall be *slaine*, Dan. 9.26.	He *offered* himselfe by the eternall Spirit, Heb. 9.14.
They shall looke vpon him whom they haue pierced, Zach. 12.10.	One of the Souldiers with a Speare *pierced* his side, Ioh. 19.34.

Type

PARALLEL.

Type.	*Accomplishment.*
Beſides all ſacrifices of the old Law which foreſhewed Chriſts death, there are 2. ſpeciall types.	
1. *Abraham* builded an Altar, and bound *Iſaak* his Son, Gen. 22.9.	So *God* loued the world that he gaue *his onely begotten Sonne*, Ioh.3.16.
And ſtretched out his hand, and tooke the knife to *kill his Sonne*, ver.10.	He became obedient to death, euen the *death of the Croſſe*, Phil.2.8.
	They *crucified* him Luk.23.33.
	Ieſus whō ye haue *crucified*, Act.2.36
So *Moſes* made a Serpent of braſſe, & *ſet it vp* for a ſigne: and when a Serpent had bitten a man, then he *looked to* the Serpent of braſſe, and liued, Numb.21.9.	Hee was *crucified* concerning his infirmity, 2.cor.13.4.
	I, if I were *lift vp* from the earth will draw all men to me, Ioh.12.32.
	This he ſpake, ſignifying *what death* he ſhould die, v.33.

IOH. 3. 14. As *Moses lift vp the* Serpent in the wilderneſſe: ſo muſt the Sonne of Man *be lift vp.*

For thine inſtruction meditate vpon { Prophecy / Types / Story } *of Chriſts Paſſion.*

For thy comfort appply to thy ſelfe the benefits of his death.
For thy correction remember and bewaile thy ſinnes, for which Chriſt ſuffered and dyed.

Quicken { Thy faith by the Pſalme. / Thy obedience and patience by the admonition. / Thy Zeale and Deuotion by the Prayer enſuing.

THE

THE ADMONITION
for Good-Friday.

THE ANALYSIS.

we must suffer afflictions becauſe

1. [a] *By them we are made conformable to our Head Chriſt Ieſus.*
2. [b] *They are the chaſtiſements of our beauenly Father.*
3. [c] *They proceede from loue.*
4. [d] *They are moderated and mitigated by his mercy.*
5. [e] *They are ſweetned, with many comforts.*
6. [f] *They are the common lot of all Gods deareſt children.*
7. [g] *They are medicinable to the ſoule.*
8. [h] *They bring vs to a ſenſe of our ſinnes, and remorſe for them.*
9. [i] *They quicken our Zeale and Deuotion.*
10. [k] *They trye our faith, hope, and loue.*
11. [l] *They weane vs from the loue of this world.*
12. [m] *They are layd vpon the faithfull heere to free them from eternall torments.*
13. [n] *If wee patiently e dure them, our reward ſhall be plentifull in heauen.*
14. [o] *They teach vs to compaſſionate our brethren, and comfort them in their aduerſities.*

THE

THE TEXTS.

Afflictions 1. Make vs conformable to our Head Christ

[a] *IT became him* for whom are all things, and by whom are all things, seeing that he brought many children vnto glory, to consecrate the Prince of their saluation by *afflictions*, Heb. 2. 10.

For in that *he suffered* and was tempted, he is *able to succour* them that are tempted, ver. 18.

Christ suffered *for vs*, leauing *vs an example* that we should *follow his steps*, 1. Pet. 2. 21.

Whom he knew before, them also he predestinated to be conformed to the Image of his Son, Rom. 8. 29.

2. Are the chastisments of our heauenly Father.

[b] The *Lord* hath *chastened* and *corrected* me, Psal. 118. 18.

O *Lord rebuke* me not in thine anger, nor *chasten* me in thy displeasure, Psal. 6. 1.

Thou with *rebukes* doest *chasten* man for sin, &c. Psal. 39. 11.

[c] My Sonne despise not the *chaste-*

chastening of the *Lord neither faint* when thou art rebuked of him, Pro.3.11.

Whom the *Lord loueth* hee *chasteneth*, and *scourgeth* euery son that he *receiueth*, Heb.12.6. 3. *They proceede from Loue.*

As many as I *loue* I *rebuke* and *chasten*, Reu.3.19.

[d] The Lord hath seuerely *corrected* me, but he hath *not giuen mee ouer vnto death*, Psal.118.18. 4. *Are moderated by mercy.*

Great are the *troubles* of the Righteous, but *the Lord deliuereth* him out of all, Psal.34.18.

From them all the *Lord deliuered* me, 2.Tim.3,11.

God is faithfull, who will *not suffer you to be tempted aboue* that you *are able*, but will euen giue the issue to the *tentation*, that yee may be *able to beare it*, 1.Cor.10.13.

Blessed be *God the Father of mercy*, and *God of all comfort*, 2.Cor.1 3. 5. *Are sweetned with comforts.*

Who *comforteth* vs in all our tri-

tribulations, ver. 4.

e For as the *sufferings* of *Christ* abound in vs: so our *consolation* aboundeth through *Christ*, v. 5.

6. *Are the common lot of Gods children.*

f What *sonne* is he whom the *Father chasteneth* not? Heb. 12. 7.

If therefore ye bee without *correction*, whereof all are partakers, then are ye *bastards and not sonnes*, ver. 8.

In the world *yee shall haue afflictions*, Ioh. 16. 33.

Which of the *Prophets* haue not your fathers *persecuted*? Acts 7. 52.

All that wil *liue godly in Christ Iesus* shall *suffer persecutions*, 2. Tim. 3. 12.

7. *Are medicinable to the soule.*

g It is good *for me* that I haue beene in *trouble*, that I might learne *thy statutes*, Psal. 119. 71.

No *chastisement* for the present seemeth ioyous but grieuous: but afterward it bringeth the quiet fruit of righteousnesse to them which are *thereby exercised*, Heb. 12. 11.

He

He *chasteneth* for our profit, that we might be *partakers of his holinesse*, ver 10

We know that all things *work for the best* to them *that love God*, Rom. 8.28.

Count it exceeding ioy when *yee fall into* diuers *temptations*, Iam. 1.2.

Before *I was troubled* I went wrong: but now haue I kept thy Word, Psal. 119.67.

h And they said, We haue verily sinned against our brother, because we saw the *anguish of his soule* when he besought vs, and we would not heare him, *therefore is this trouble come vpon vs*, Gen 42.21.

8. *Bring vs to a sense of our sinne.*

All that is *come vpon vs for our euill deeds* and our great *transgressions*, Ezra 9.13.

Ierusalem hath *greatly sinned*, therfore she is *in derision*, La 1.8

The Lord is *righteous*, for I haue *rebelled* against him, v.18.

There is *no rest* in my bones by

by reason of *my sinne*, Psal. 38. 3.

My *wickednesses* are gone ouer my head, & are like *a sore burthen too heauie* for me to beare, ver. 4.

9. *Quicken Zeale and Deuotion.*

[i] In their *afflictions they wil seek me* diligently, Hos. 5. 15.

Lord in trouble haue they visited thee, they poured out prayer when thy chastening was vpon them, Esay 26. 16.

Then he came to himselfe, &c. Luk. 15. 17.

Euery *night wash I my bed, &c.* Psal. 6. 6.

10. *Trie our faith.*

When he was *tryed* he offered vp *Isaack*, Heb. 11. 17.

Others were *tried by scourgings, &c.* ver. 36.

[k] Knowing that the *tryall of your faith, bringeth forth patience*, Iam. 1. 3.

That the tryall of your faith being much more precious then fine gold that perisheth, might be *found to your glory*, 1. Pet. 1. 7.

Because thou hast *kept the word* of my patience, I will deliuer thee

thee from the *houre of tentation* which shall come to all the world, *to try them* that dwell on the earth, Reuel. 3 10.

Woe is me that I am constrained to dwell with *Mesech*, &c. Psal. 120.4.

O that I had wings like a doue, then would I fly away and be at rest, Psal. 55.6.

Let me dye, for I am *no better* then my fathers, Ionah 4.3.

11, *Weane vs from the loue of this world.*

[m] For when we are *iudged*, we are *chastened* of the Lord, that we be *not condemned* with the world 1. Cor. 11.32.

12. *Saue vs frō eternall punishmēt.*

[n] *If we suffer* with him, we *shall also be glorified with him*, Rom. 8.17.

For I acount the *momentary afflictions* are not worthy the *glory* that shall be shewed to vs, v. 18.

For *our light afflictions*, which are but for a moment, causeth vnto vs a farre more *excellent* and an *eternall weight of glory*, 2. Cor. 4.17.

13. *Are plentifully rewarded if we beare them patiently.*

God

14. *Teach vs compassion.*

God comforteth vs in all our *tribulations, that we might be able* to comfort them which are in any *affliction*, by the comfort wherwith our selues are comforted of *God*, 2. Cor. 1 4.

THE

The Hymne for Good-Friday:

Wherein is expreſſed the manner of Chriſts ſufferings, death, and buriall, with the remarkeable circumſtances thereof.

In particular:

1. The Antecedents.
   1. Chriſts Agony.
   2. Herods, Pilates, and the Rulers of the Iewes conſpiracy againſt him.
   3. Iudas betraying him.
   4. The Diſciples forſaking him.
   5. The Iewes falſe accuſing him.
   6. His ſilence before the Iudge.
   7. The Souldiers blaſpheming and deriding him.
2. The Paſſion it ſelfe.
   1. The enduring his Fathers wrath.
   2. The racking his ioynts.
   3. The piercing his fleſh
   4. His thirſt, and the drinke giuen him.
   5. His laſt cry vpon the Croſſe.
   6. His giuing vp his Spirit, the piercing his ſide, and not breaking a bone.
3. The conſequents
   1. The guſhing of water out of his heart.
   2. The caſting Lots vpon his Veſture.
   3. His buriall, and lying no ſmall time in the graue.

THE

THE TEXT.

1. The antecedents of the passion. 1. Christs Agony.

O Lord *God* of my saluation, I haue cryed day and night before thee, Psal. 88. 1.

Mine eye mourneth by reason of affliction: I haue called daily vpon thee, I haue *stretched out my hands* vnto thee, ver. 9.

For my *soule* is *full of trouble*, and my life draweth nigh vnto the graue, ver. 3.

My *heart is smitten* and *withered* like grasse, Psal. 102 4.

By reason of the voice of my *groning*, my bones cleaue to my skin, ver. 5.

The *sorrowes of death* compassed me, and *the paines of hell* gat hold vpon me: I found *trouble* and *sorrow*, Psal. 116. 3.

2. Herods, Pilates, & the Rulers of the Iewes conspiracy against him.

The *Kings of the earth* set themselues, and the *Rulers* take *counsell* together against the *Lord*, and against his *Christ*, Psal. 2. 2.

Mine

Mine enemies *whisper* together against me, against me doe they deuise hurt, Psal. 41. 7.

Yea mine owne *familiar friend* in whom I trusted, which did *eat of my bread* hath lift vp his *heele against me*, ver. 9. *Iudas betraying him*

I am like a Pelican in the *Wilderneſſe*, and an Owle in the *Deſert*, Psal. 102. 6.

I *watch* and am *alone*, as a Sparrow on the houſe top, ver. 7.

My louers and my friends ſtand *aloofe* from my ſtroke, and my Kinſmen ſtand *afarre off*, Psal. 38. 11. *4. The diſciples forſaking him.*

Mine enemies *reproch* me *all the day long*, and they that are mad vpon me *are ſworne together againſt me*, Psal. 102. 8. *5. The Iewes falſe accuſing him.*

But I as a *deafe man heard not* and as a *dumbe* man that *openeth* not *his mouth*, Psal. 38. 13. *6. His meek ſilence.*

I am as a *worme and no man*, a *reproch* to men, and *deſpiſed* of the people, Psal. 22. 6. *7. The Souldiers and people blaſphemeing & deriding him.*

All they that ſee me *laugh mee*

to scorne, they shoot out their lips, and *shake their heads*, saying, ver. 7.

He trusted in the Lord that he would deliuer him: *let him* deliuer him, seeing he delighted in him, Psal. 22. 8.

Many Oxen came about mee: strong *Bulls of Basan* haue beset me round, ver 12.

2. *The Passion it selfe, wherein* 1. *The enduring Gods wrath* 2. *The racking of his ioynts.* 3. *The piercing his flesh.*

They gaped vpon mee with their mouthes, as it were a *ramping and roaring Lyon*, ver. 13.

Thy *wrath* lyeth hard *vpon me*, and thou hast *afflicted* me *with all thy waues*, Psal. 88. 7.

I am powred out *like water*, *all my bones* are *out of ioynt*, Psal. 22. 14.

They *pierced my hands and my feete*, Psal. 22. 16.

4. *His thirst*

My strength is *dryed vp* like a Pot-sheard, and my tongue *cleaueth to my gums*, ver. 15.

Reproch hath *broken my heart*, and I am *full of heauinesse*: I looked for some to haue pitty on me,

me, but there was none; for comforters, but I found none, Pſalme 69.20.

They gaue me *gall* to eate, and in *my thirſt* they gaue me *vinegar to drinke*, *ver.* 21.

His drinke of vinegar.

My God my God, why haſt thou forſaken me? Pſal. 22.1.

Into thy hands I commend my ſpirit, Pſal. 31.5.

5. *His laſt cry.*

Thou keepeſt all my bones, ſo that not one of them is broken, Pſal. 34.20.

6. *His giuing vp the ghoſt.*

My heart is like wax: it is *melted* in the middeſt of my bowels, Pſal. 22.14.

7. *The piercing his ſide and not breaking his bones.*

They *part* my *garments* among them, and on my *veſture* do they *caſt lots*, Pſal. 22.18.

3. *The conſequents.*

Thou haſt laied me in the *loweſt pit*; in a place of *darkneſſe*; and in the *deepe*. Pſal. 88.6.

1. *Water guſhing out of his ſide.*

Free among the dead, like to them that be wounded, and *lie in the graue*, which be out of remembrance, and are *cut away from thine hand*, ver. 5.

2. *Caſting Lots on his coate.*

3. *His buriall & lying no ſmall time in the graue.*

The close out of *Ieremiah.*

IS it nothing to you, all ye that passe by? Behold and see, if there bee any sorrow like vnto my sorrow which is done vnto mee wherewith the Lord hath afflicted me in the day of his wrath, Lam. 1. 12.

A Prayer for Good-Friday.

DEareſt Redeemer, the *Mediator* of Heauen and Earth, who this day wereſt placed on the Croſſe between them both, with thine *armes ſtretched abroad* to embrace, & thy *head bowed downe* as it were, to kiſſe all that come vnto thee; I humbly proſtrate my ſelfe at thy feete, deſiring in vnfained repentance, with my teares to waſh thoſe thy *wounds* that *bled* for my ſinnes and in a liuely Faith to *touch the print of*

thy

thy nailes, and thruſt my finger into the hole of thy ſide, thereby to take reall and corporall poſſeſſion of thee, that I may with *Thomas* truly call thee, *My Lord, and my God*; my dread, and my loue; my ſurety, and my *ranſome*; my *ſacrifice*, and my *Prieſt*, my *Aduocate*, and my *Iudge*; my deſire, and my contentment: the life of my hope here, and hope of my life hereafter. Before I was thine (for *thy hands haue made mee and faſhioned me*:) but now ſith thou haſt offered thy ſelfe to be my pledge, and thy blood for *my ranſome*, thou art truly *mine, My Lord and my God*. O let the *Speare* which *ranne* thee *thorow*, faſten my heart to thy *Croſſe*. Let the *nailes* which *printed* thy *fleſh*, imprint thy loue in my ſoule: let the *thornes* which *pricked* thy *temples* not ſuffer the temples of mine head to take any *reſt* in ſinne: let the *vinegar* which was giuen thee, *melt* my adamantine

heart into *ſorrow*: let the *Spunge* which was offered thee on the *Croſſe*, *wipe* out all my debts out of *thy fathers Tables*. Let others goe on forward if they pleaſe; I will ſtay ſtill at thy *Croſſe*, and take no other leſſon. For I deſire no other *Pulpit* then that *tree*; no other *Preacher* then thy *crucified body*; no other *Text* then thy *death and paſſion*; no other *parts* then thy *wounds*; no other *amplification* then thy *extenſion*; no other notes then thy *markes*; no other *points* then thy *nailes*; no other booke then thy opened *ſide*. The *firſt Adam* did eat the fruit of the *forbidden tree*; therefore thou, the *ſecond Adam* hangedſt vpon a *Tree*. By his fall all mankinde were ſo ſorely wounded, *that the whole head was ſicke, and the whole heart faint; from the crowne of the head to the ſole of the foot, there was nothing but wounds, and bruiſes, and ſores, full of corruption*: therfore

fore *thy whole head was pained, thy whole heart wounded: from the ſole of the foote*, which was *gored* with *nayles, to the crowne of thy head*, which was *pricked* with *thornes, there was nothing but cuts*, and *ſtripes*, and *markes* and *skars*, and *ſores*, and *wounds* in thy whole body. Becauſe our heads *plotted* and deuiſed wickedneſſe, on thy head was *platted a Crowne of thornes*. Becauſe our *eyes burned* with luſt, thy eyes were bedewed with *teares*. Becauſe we belched out *blaſphemies againſt thy Father*, thy face was *ſpit* vpon. Becauſe our bodies haue been *ſtretched* wantonly vpon our *ſoft beds*, thy body was *ſtretched* vpon the *hard Croſſe*. O Lord, our eares haue offended thee by *liſtening* to wanton Muſicke, *prophane ſpeeches* and ſongs, therefore thou ſufferedſt in thine *eares* by hearing *ſcoffes* and *blaſphemous taunts*. Wee haue offended

in our *smell* by luxurious perfumes, and sweet odours: therefore thou sufferedst in thy *smell* by the stench of *Golgotha*. Our *taste* hath offended in *gluttony* and *drunkennesse*, therefore thou sufferedst in the taste *by gall and vinegar*. Because our *feete* were *swift to shed bloud*, thy *feete* were *nailed to the Crosse*. Because our *hands* were *defiled*, thy *hands* were *bathed* in blood. Because all *parts* of our bodies offended, thou wast punished in all *parts*; in thy *temples* with *thornes*, on thy *cheekes* with *buffets*, in thy *ioynts* with *straines*, in thy *flesh* with *stripes*. Lastly, because our *hearts* most grieuously offended in vnchast, malicious, couetous, ambitious thoughts, desires, and affections, and *peircing* our selues with worldly *cares*; therefore thou wast most grieuously pained in thy *heart* which was *runne thorow* with the *Speare*. If all the sufferings of Martyrs since

ſince the worlds beginning were put in one skale, and thine in the other, thy Paſſion would beare them all downe. For thou bareſt the full weight of thy Father's heavieſt hand. Neuer were there *ſufferings* like thy *ſufferings*, becauſe neuer ſuch a *Sufferer*, the torments being infinitely improued by the *Bearer*. Neuer *ſweat* like thy *ſweat*, becauſe neuer any had a *burthen* like to thine. Neuer *teares* like thy *teares*, becauſe *ſhed* for them who *thirſted* for thy blood. Neuer *torments* like thy *torments*, becauſe neuer *fleſh* ſo *pure* and tender as thy *fleſh*. Neuer *horrour* like to thy *horror*, being *forſaken* of thy *Father*, becauſe neuer *loue* like to thy *loue* of him. Neuer *ſorrow* like to thy *ſorrow*, becauſe neuer *ſenſe* and *apprehenſion* like to thy *ſenſe* & *apprehenſion* of the infinite diſpleaſure of thy *Father*, for the ſins of mankind. O my moſt bountifull Re-

deemer, *who beſtowedſt largely*, and *waſt beſtowed* liberally for me, it concerneth mee to know how much I ſtood thee in. For how ſhould I eſtimate thy loue, if I cannot caſt the totall of the Debt thou diddeſt diſcharge for me? But no *heart* can *conceiue* what ſorrow thou *conceiuedſt*: no *tongue* can *expreſſe* what griefe thou diddeſt *expreſſe* by thy bloody teares, and thoſe thy *ſtrong cries* when thou complainedſt that thy *ſoule was heauie vnto death*, and prayedſt thy Father (*if it were poſſible*) *to let this cup paſſe from thee*. I am appaled at thine *agony*, I am *aſtoniſhed* at thy *feare*, I am *amazed* at thy *patience*, I am *raniſhed* at thy loue. My heart riſeth, my veines ſwell, my blood boyles within me againſt thy Perſecutors. If it were in my power, I would put them all to millions of torments: I would inflict a thouſand deaths vpon *Iudas* that *betrayed* thee, and

and *Pilate* that *condemned* thee, and the enuious *Scribes and Phariſees that layed ſnares* for thee, and the *periured witneſſes* that gaue *falſe euidence* againſt thee, and that *execrable rout* that *preferred a murtherer* before thee, and the *barbarous Souldiers that ſpit vpon thee and buffeted thee*, and the blondy *executioners of* the *Iewiſh malice and Romane cruelty* that *hanged, and nayled and goared thee.* But when I diue deepe into thy bloody paſſion, I finde my ſelfe as deepe in the guilt of thy blood-ſhedding, as they. They were in that but inſtruments, but I by my ſinnes was a principall in the death of thee the *Lord of life.* My ſinnes by their tongues and hands did all this villany and outrage vpon thee. Their *nayles and ſpeares pierced* but thy *fleſh*, but my *ſins pierced* thy very *ſoule.* My ſinnes, my ſinnes, O Lord, by their hands *crucified* thee; wherefore

I *condemne* mine *eyes* to continuall *teares*, *my heart* to perpetuall *sighes*, and my *thoughts* to euerlasting *penſiuenesſe*. What ſhall I doe to waſh away the *guilt* of thy blood which alone can take *away* the *guilt* of my ſinnes? Verily I ſhould be vtterly ſwallowed vp in this gulfe, but that the *price of thy blood* hath ſatisfied (as for all other ſinnes) ſo for the guilt of ſpilling it ſelfe. And now my *anger*, and *feare*, and *trouble*, and *anguiſh* are all turned into *ioy*, and *comfort*, and *loue*, and *admiration* of the infinite *wiſedome* of thy Father in prouiding ſuch a remedy; and his *iuſtice* in requiring ſuch a ſatisfaction, but moſt of all thine infinite *loue*, making ſo full payment of the infinite debt of my ſinnes. What can I doe, what can I ſuffer enough for thee? Gracious God, to all the reſt of thy bleſſings ſpirituall and temporall conferred vpon mee,

pur-

purchaſed by thy ſufferings, adde this one aboue the reſt, the ſpeciall gift of the remembrance of theſe thy ſufferings, that whereſoeuer I am, whatſoeuer I doe, I may haue thy paſſion in my heart and thy wounds bleeding afreſh in my mind, with an infinite hatred of ſin that procured them, and loue of thy goodneſſe who enduredſt them for mee. Thy Church, ſince thou lefteſt her is a *widdow*, and I am as one of her *dead children*, not (as the *Samaritan* was) *halfe dead*, but wholly *dead in my ſinnes and tranſgreſſions*. Thou Lord art the true *Elias* who raiſedſt & doeſt raiſe from death this Widdowes children to life, by *ſtretching thy body* ouer them. O my gratious *Lord*, apply thy Body *ſtretched this day on the Croſſe* to mee. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feete* to my *feete*, and thy *heart* to my *heart*, that I may receiue *warmth* from thy *bloud*

blood, and *ease* from thy *stripes*, and *health* from thy *wounds*, and *spirit* from thy *breath*, and *strength* from thy *grace* to *stand up from the dead*, and *walke with thee* from *henceforth in newnesse of life*. So be it, *Amen*.

THE

THE PRIVATE FASTS DEVOTION, AND Directions therein.

(***)

THe Diuell being ſenſible of the wound and foyle he receiued by our Lords Faſt, and conſidering how oft he hath ſince beene diſpoſſeſſed of his ſtrongeſt hold, by prayer and Faſting; ſeeketh what he can to bring all religious Faſts into diſgrace, and diſtaſte with vs, euen *priuate*, as well as *publike*. Faine would he perſwade vs, that *publike*

like set Fasts preiudice our Christian liberty, and *priuate* arbitrary Fasts sauour of Schisme, or will-worship. Church Fasts hee brands with an imputation of Popish superstition, and Familie fasts with Puritanisme.

But if deuoutly to keepe Church Fasts, without superstition be Popery, I would all were such Papists; and if to obserue most strictly, priuate fasts without Hypocrisie bee Puritanisme, I would all were such Puritans. It is not newes to be euill spoken of, for our best actions, and to be publikely reproached for our most priuate Deuotions. When *Dauid* dranke a full draught of the *Cup of Teares*, the drunkards made songs vpon him for it: whereof he maketh a bitter complaint to his *Father* in *Secret*.

Ps.69.12. *I humbled my soule with Fasting, and that was turned to my reproofe.* But we ought to endure

dure more then the boyling of an impure mouth foming out his owne ſhame, for him, who *was ſpit vpon* and worſe handled for our ſakes. And if we are ſtrong in our holy profeſſion like Saint *Auguſtine*, the *breath of mens reproaches and contradictions will rather kindle, then quench our Zeale*: and if we are weake and but punies in Chriſtianity, we moſt of all need this helpe of priuate Faſting: which neuer was ſincerely vndertaken, and religiouſly performed: but it hath offered a kinde of violence to heauen, and drawne from God a temporall or a ſpirituall bleſſing vpon the humbled ſoule, chaſtiſing her ſelfe for offending her moſt gracious Lord. Name me any in the Regiſter of God, who haue *ſowed* Faſting *in teares of* true contrition, and I will ſhew you how they haue *reaped in* ioy. The fruits of *Moſes* his Faſt, was the *Law* of *Hannahs*,

Auguſt. confeſſ. l. 9. c. 2. Verba tua ita accendebant nos valide vt omnis contradictionis flatus inflãmare nos acrius poſſit non extinguere.

Hannahs, the Prophet *Samuel*, of *Eliahs conference with God in Horeb*, of *Iehoſaphats victory*, of *Daniels*, the ſpirit of *Prophecy and Wiſedome*, of Queene *Heſters*, the *Churches delinerance*, of the daughter of *Phanuels*, *ſight of the Meſſias*, of *Cornelius*, his *knowledge of the Goſpell*, of Chriſts, *conqueſt of the diuell*, and the *miniſtry of Angels*. If *Adam* had faſted in Paradiſe, we ſhould neuer haue needed to haue faſted: but ſince he ate the forbidden fruit, and all *our teeth are ſet on edge*, a ſpeciall meanes to cure the maladies of our Soule is faſting.

Baſil hom. de ieiunio.

By *not faſting, wee loſt Paradiſe, let vs* faſt *ſaith* Saint *Baſil, that we may regaine it.* By faſting *Daniel* made the Lyons *faſt*, when their prey was before them; and aſſuredly, by our Religious praying and faſting, wee ſhall make the diuell faſt, who runneth about *like a roaring Lyon*

Lyon ſeeking whom hee may deuoure.

Pliny writeth, that the new plowed earth after it hath beene ſcorched with heate, and is refreſhed by a kinde ſhoure of raine, ſendeth from it a diuine ſent or ſauour of life. It may be ſo in the earth, *Pliny* ſpeaketh of: but I am ſure it is ſo in the *good ground* mentioned by our Lord, in the Parable of the ſower.

l. 17. nat. hiſt. cum ſiccitate cõtinua immaduerit imbræ emittit illum halitum ſuum diuinum.

For that *good ground* of an *honeſt heart*, after it is *new broken vp by contrition*, and hath beene *ſcorched* with the apprehenſion of Gods *wrath*, and *hot diſpleaſure*, and hath beene *watered* with a plentifull ſhoure or *ſhoures of teares*, ſendeth vp *odorem diuinum*, a ſauour of life vnto life to reuiue the *ſpirit of the humble*. There is no religious faſt but to a ſoule throughly humbled, it ends in a feaſt. Now for our more particular direction in this ſpeciall exerciſe of Chriſtian

ſtian Mortification.

I. *Let vs vndertake it willingly*, and though it be a ſad taske: yet becauſe it bringeth exceeding ioy and comfort, when we reſolue to performe it, *let vs* according to our bleſſed Sauiours
Mat.6.17. command, *annoint our head and waſh our face*, that is, compoſe our outward man to ſome kinde of alacrity and chearefulnes, not onely that we may not *appeare to man to Faſt*: but alſo that our *Father in ſecret* may ſee that we deſirouſly and willingly *take* this *holy reuenge* vpon our ſelues for hauing ſo grieuouſly diſpleaſed, and offended his gratious Maieſtie.

II. *Let vs ſeriouſly weigh the cauſes of our Faſting, and fit our Meditations and Prayers accordingly*, that they may bee *like apples of gold in pictures of ſiluer.*

The

The causes of a priuate Fast may bee
either { *Publike.* / *Priuate.* } *Both, either*

For {
- 1. *Some euill* { *Temporall* / *Spirituall* } { *Present to bee remoued.* / *Future to bee preuented.* }
- 2. *Some good* { *Spirituall* / *Temporall* } { *Present to bee continued and increased.* / *Future to bee obtained.* }

IN the first place I mention publike causes, euen of priuate Fasts. For, euery priuate Christian ought to take to heart the calamities of Gods people, whersoeuer the bloody storme of persecution falleth: but much more ought they to be affected and afflicted with those heauie crosses, vnder which *the Land mourneth* wherein they liue. The men vpon *whose fore-head* God commanded *a marke to bee set* were

Ezek. 9. 4. were such as did sigh, and *cry for all the abhominations that were done in the midst of Ierusalem.* And holy *Dauid's* eyes Psal. 119. v. 136. *gushed out like Riuers because men kept not Gods Lawes.* But it may be obiected, that the Gouernours of the Church and Common-Wealth take care for the publike, and in this regard priuate DEVOTION need not charge her selfe with it. I grant where the State fauoureth and maintaineth the truth, and the vigilant zeale of the supreame Magistrate (as heere in *England*) vpon the fore-sight of any imminent, or sense of any present iudgement inioyneth publike fasts, there priuate may be better spared: yet euen then are they often requisite, both to prepare men to publike, and because publike fasts cannot bee of that frequencie, feruency or continuance, as sometimes the redoubled stroake of Gods Iustice calleth

leth for. When therefore thou heareſt of any cruell tyrant, *making hauocke of Chriſt's little flocke*, or ſeeſt Gods too much wronged patience turned into fury, and his *glittering ſword brandiſhed* againſt Church or Common-wealth, or when thou ſuffereſt or feareſt any great wracke in thy eſtate and credit abroad, or moſt of all in thy ſoule: when the graces of the ſpirit ſenſibly decay, and the pulſe of thy Deuotion beateth very ſlow or not at all: when thou art aſſaulted with moſt fearefull temptations and put to the worſe, then *meete with the Lord vpon thy knees* by *watching*, *faſting*, and *mourning*.

Againe, when any generall Chriſtian Aſſembly is called, or any action of eſtate vndertaken, or maine battell to be fought, in which the fatall Lot is as it were caſt vpon the Church or Common-wealth; or when thou in thy

thy particular entreſt into any new calling, or ſtate of life, or ſerteſt vpon any buſineſſe of great difficulty or danger: nothing will giue thee better hope, and aſſurance of an happie ſucceſſe and wiſhed end, then a holy beginning by a religious Faſt.

III. *Let the place where wee keepe this holy priuate faſt vnto God, bee as cloſe and priuate as may bee: that none may ſee vs but our Father in ſecret.* Beſides the ſhew of Hypocriſie, and a iuſt taxe of ſeeking praiſe of men, the *bane of this Deuotion* which we cannot auoide if *our left hand knew what our right hand offereth to God in* this voluntary ſacrifice. It is not fit nor ſafe that any ſhould heare vs ripping vp our whole life, and ranſaking our heart, and laying open all our moſt ſecret corruptions. What ſhould I ſpeake of *extaſies* and *raptures*, in which Gods Saints may ſeeme in theſe Deuotions to

be

be beſide themſelues to thoſe who are ſtrangers to the terrours of a troubled, or the comforts of a reuiued conſcience. Saint *Pauls* practiſe in this caſe muſt be our rule: *Si inſanimus, Deo inſanimus; If we are beſides our ſelues, it is to God*; that is, in our Soliloquies with him, but *towards you wee are alwayes in a ſober temper.* If we feare any may ouer-heare vs, we are like to faile of the chiefe end of our priuate faſt, which is freely to diſcloſe that before God, which we are aſhamed to confeſſe before men. 2. Cor. 5. 13.

To which confeſſion to God onely, both Saint *Chryſoſtome*, and Saint *Ambroſe*, and the good Biſhop *Laurentius*, earneſtly exhort all diſmaied Chriſtians who are aſhamed, and afraid to empty their whole heart into the boſome of any man liuing, Prieſt, or other. *Confeſſe thy ſins to God, for he will couer them* ſaith *Chryſoſtome*, *Homil 2. ad pop. Antioch.*

Soſtome, if thou diſcouer them vnto him, *Waſh thy ſpots with thy teares if thou art aſhamed any ſhould view them*, ſaith Saint *Ambroſe*: And moſt comfortably *Laurentius*. After *Baptiſme*, *GOD hath prouided thee a remedy within thy ſelfe*, he hath *put the pardon of thy Sinnes in thine owne hand, thou haſt no neede to goe to a Prieſt for it: away with hardneſſe of heart, away with deſpaire, away with all pretences. There neuer wants Water in thine eyes, there is alwayes ablution in the will, ſanctification in the holy purpoſe of the minde, and remiſſion in the Dew of teares.*

Ambroſe in Luc. 22. Laurent. de Pœnitēt.

Nunquādeficit aqua, ablutio in arbitrio eſt, remiſſio in rore eſt lachrymarum

IIII. *Let vs make choice of a time wherein we are not onely free from worldly diſtractions, but alſo from all other religious duties that ſort not well with faſting.* For priuate faſting muſt be vſed as a helpe, and furtherance, not as a let or hinderance to any other principall

pall, and ſolemne exerciſe of Religion. To bid a priuate Faſt in our Family, or to our ſelues, when the Church appointeth an high feaſt to be celebrated, ſauoureth too much of the ſpirit and humour of ſingularity, and contradiction to authority. This is, if not *to faſt to ſtrife* and contention, yet to faſt in ſtrife and contention, and cauſeleſſe oppoſition to our Mother, Chriſts deareſt Spouſe, from whoſe breſts we daily ſucke *the ſincere milke of the Word.*

For the continuance of our priuate faſt or breaking it off, our diſcretion and particular knowledge of our ſtate of Body and ſtrength, muſt be our Moderators. For what the Philoſopher ſpake of feeding, may be applied to the contrary, to *Faſting alſo*: *Miloni parum, Myroni nimium*: That which is too little for Milo, is too much for Myro. Heereof a Polonian Deacon ſea- *Ariſt. Eth.*

Æneas Sylu. de gest. Concil. Basil.

sonably admonished *Lewis of Arles* president in the Counsell of *Basil*, who being a man of an austere life, inioyned not only a sparing dyet during the time of the sickneſſe in *Basil*, but diuers fasting dayes in the weeke. This the Polonian could no way endure: but he maketh bould to tell the Cardinall, that he did not well to measure other mens stomacks by the last of his own.

It is *but a sport*, saith he *to you French-Men*, to *misse two or three meales* in *a weeke*: but it is *death to one of vs Polonians*. Wherefore I pray you appoint as much watching, and praying as you will: but leaue euery man to his priuate Deuotion and discretion in Fasting for fewer or more daies.

All that in this kind I aduise is but this, that our Fast be more then a bare medicinall Fast, to get a better appetite to meate, let vs so Fast, that we truly chastise,

ſtiſe, and puniſh our body: yet not endanger our health, much leſſe our life thereby. The bounds which it ſeemeth Gods Saints by their practiſe haue ſet to themſelues are. Not to faſt leſſe then a day nor more then *Three* together. I ſpeake not of miraculous faſts which no way now concerne vs, nor conduce to the end I ayme at: but of morall, or rather religious faſts euer in vſe with the godly. Leuit. 23. 27. Ioſ. 7. 6. Heſter 4. 16.

V. *During the time of our Faſts, let vs abſtaine from all worldly delights and comforts whatſoeuer.* The palate and ſtomacke are not onely to blame; all the ſenſes of the Body, and faculties of the Soule, haue run *ryot in ſinfull pleaſure*, and therefore ought to faſt as well as the throate and belly. Let vs therefore *diſcipline* all our inward and outward ſenſes, and make Body and Soule with all the members of the one, and faculties of the other, do not

a ſuperſtitious, but a holy and religious *pennance*. Let vs depriue our ſelues for a time of the vſe, and comfort of all Gods creatures, and bleſſings, both to teſtifie that we are vnworthy of them all; and to take a *godly reuenge vpon our ſelues* for the abuſe of them.

Our eyes like *caſements* haue beene ſet by vs wide open to let in vaine and vncleane luſts, let them now be glazed with teares, and barred vp cloſe. Our eares haue beene tickled with wanton and effeminate Muſicke: let vs now make them *tingle* at the hearing the dreadfull threats of the Law, and the Thunder of Gods iudgements againſt ſinne. Our whole Body hath offended in luxury, let it hunger and thirſt for it: in liberty, let it be reſtrained for it: in idlenes and ſleepe, let it watch for it: in gorgeous apparell, let it put on ſackecloth for it; in ſports and iollity, let

it

it mourne for it: in pride of life, let it be humbled for it.

And from the bodies *faſt* from meate, let the ſoule learne to *faſt from ſinne*; from the bodies *hunger and thirſt* by want of foode, to *hunger and thirſt for righteouſneſſe*; from the bodies watching, to keepe a *watch* ouer the deſires of the minde, & *thoughts of the heart*. As for tearing the fleſh with whips and ſcourges to bring vs to true contrition, we may ſafely ſpare it, till the Church of Rome ſheweth vs out of Gods Word, *Who requireth it at our hands*. They cannot name one Saint in the Old or New Teſtament, that euer practiſed this cruelty vpon their owne fleſh. But we can out of approoued Authors, name vnto them certaine Heretickes, ſurnamed the Flagellants, or whippers, and before them, certaine Paynims children that whipped themſelues euen to death before

the Altar of *Diana*, in *Sparta* and before them of *Baals* Prieſts that *cut and lanced their fleſh with knives*, till the blood guſhed out in great abundance. From whom it ſeemeth the Romane Church receiued this Tradition of the holy *Whip-cord*, as it were from hand to hand, and now it is in a *good Hand*, and for my part let it there reſt. Verily he needeth not a knotty Corde, to flea his backe, or a ſiluer ſpurre to draw Blood from his ſides, (as Romaniſts vſe) or to ſcratch and ſting his Body with bryars, and nettles, as Saint *Benedict* is ſayd to haue done, to cure his itch of impure luſt: or to ſticke thornes in his garments or bed, (as the Phariſees did among the Iewes, to put them in minde of the Law) who is truly *pricked* in heart for his ſinnes. If he ſeriouſly conſider the infinite number of his dayly multiplyed iniquities from his cradle: The infinite

finite Maiesty of God which he hath slighted, his infinite iustice which he hath offended, his infinite power which hee hath prouoked, his infinite goodnesse which he hath wronged, the infinite torments of hell which he hath deserued, & the vnspeakeable priuiledges of Gods chosen, and right to an euerlasting kingdome in heauen, which he hath forfeited, & if God be not more mercifull vnto him vpon his repentance, quite lost by his wilfull transgressions and rebellions against his Maker and Redeemer. Yet all this is light in comparison of the hearts griefe and sorrow, which Gods dearest Children conceiue for the losse of their heauenly Fathers fauour, and the apprehension of his grieuous displeasure at them.

This lyeth often so heauy vpon them, that they would sinke vnder it, and despaire a thousand times as Religious *Caluin* acknow-

Caluin instit.

knowledgeth, if GOD did not strongly support them by his Spirit, and afoord them manifold and extraordinary comforts answerable to the measure of these their sorrowes.

VI. *Lastly*, Let vs imploy this holy time of our fast, in reading, meditating, praying, and singing Psalmes.

1. Let vs read the most zealous Sermons and Treatises penned of this Subiect, especially select Chapters of the Bible, and Psalmes, as namely, *Deut.* 28. 30. 1. *Sam.* 7. 2. *Chron.* 20. 2. *King.* 21 2. *Chron.* 32, 33. *Ezra* 8. *Nehemiah* 1. *Hester* 4. *Esa.* 1. *Dan.* 9. *Ioel* 2. *Ionah* 3. *Matth.* 6. *Rom.* 7. 2. *Cor.* 7. *Psal.* 6. 32. 38, 39. 51. 86. 102. 119. 130. 143.

2. Let vs meditate vpon

1. The time we haue misspent.
2. The sinnes we haue committed, especially since our conuersion and last renewing of

our

our vowes at the holy Communion.
3. The euills God hath preserued or deliuered vs from.
4. The benefits he hath conferred vpon vs.
5. The speciall blessing, for the attaining whereof we hold this priuate fast.
6. The vowes we intend to make at this our fast.

3. Let vs powre our soules in prayer to God according to the seuerall heads we haue premeditated, neuer giuing ouer till either we feele comfort in our soules, or at least satisfie our conscience that we haue performed this holy duty in sincerity and truth, and euen like *Iacob*, wrestled with God for a blessing to the vtmost of our strength.

4. Let our close be singing of Psalmes, especially the 4.30. 71. 85.103. together with the *Lamentation of a sinner, the humble*

ble suite of a sinner, the complaint of a sinner, and *the perfect repentance and trust of a sinner*, which beginneth thus, *O Lord in thee is all my trust.*

The

THE ADMONITION for a private Fast.

THE ANALYSIS.

Weare inuited to confessiō of our sins before God, in Scripture by

1. Expresse precepts for it.
2. Frequent examples of it.
3. Gratious promises to it.
4. Singular blessings by it.
   1. Pardon.
   2. Deliuerance.
   3. Reconciliation.
   4. Iustification.

THE

THE TEXTS.

God commandeth.

A Man ſhall lay both his hands vpon the head of that Goate, and confeſſe ouer him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, Leuit. 16. 21.

Speake vnto the children of Iſraell, when a man or woman ſhall commit any ſinne that men commit to do a treſpaſſe againſt the Lord, and that perſon be guilty, Num. 5. ver. 6.

Confeſſion.

Then they ſhall confeſſe the ſinne which they haue done, ver. 7.

He that couereth his ſin ſhall not proſper, Pro. 28. 13.

Bleſſed is the man in whoſe ſpirit is no guile. Pſ. 32. 2.

When I kept ſilence, my bones waxed old, ver. 3.

I acknowledge my sinne vnto thee, and mine iniquity haue I not hid, verse 5.

And the Children of Israell said vnto the Lord, *We haue sinned* do thou vnto vs whatsoeuer seemeth good vnto thee, Deliuer vs onely we pray thee this day Iudg. 10. 15. *The Saints practise it. 1. The Israelites.*

And they gathered together to Mizpah, and drew Water, and powred it out before the Lord, and fasted on that day, and said there, *We haue sinned against the Lord*, 1 Sam. 7. 6.

And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not. For we haue added to all our sins this euill to aske vs a King, 1 Sam. 12. 19.

And Dauid said vnto Gad, I haue sinned greatly, because I haue done this thing, but now I beseech thee doe away the iniquity of thy Seruant, for I haue done very foolishly, 1 Chro. 21. 8 *2. Dauid.*

Lord

Lord bee mercifull vnto mee, heale my soule, for I haue sinned against thee, Psal. 41. 4.

Against thee, thee onely haue I sinned, and done this euill in thy sight, that thou mightest be iustified when thou speakest, and be cleare when thou iudgest, Ps. 51. 4.

Behold, I was shapen in iniquity, and in sin hath my mother conceiued me, Ver. 5.

Ezra. Hauing rent my garments and my mantle, I fell vpon my knees and spread abroad my hands vnto the Lord my God, Ezra. 9. 5.

And said O my God, I am ashamed, and blush to lift vp my face to thee my God, for our iniquities are increased ouer our heads, and our trespasse is grown vp to the heauens, Ver. 6.

Since the dayes of our fathers haue we been in a great trespasse vnto this day, and for our iniquities haue we, our Kings, and our Priests beene deliuered into the hands

hands of the Kings of the Lands, to the ſword, to captiuity, and to the ſpoile, and to confuſion of face as it is this day, ver. 7.

Let thine eares be attentiue and thine eyes open, that thou mayſt heare the prayer of thy ſeruant, which I pray before thee now day and night, for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſraell which we haue ſinned againſt thee, both I and my fathers houſe haue ſinned, Nehem. 1.6. *Nehemiah.*

We haue dealt very corruptly againſt thee, and haue not kept the Commandements, nor the Statutes, nor the Iudgements which thou commandedſt thy ſeruant *Moſes*, ver. 7.

Then ſaid I, Woe is me, for I am vndone, becauſe I am a man of vncleane lips, and I dwell in the midſt of a people of vncleane lips, for mine eyes haue ſeene the King, the Lord of Hoſts, Eſa. 6.5. *Eſay.*

We

We are all as an vncleane thing, all our righteousnesse is as filthy rags, Esa. 64. 6.

Ierusalem hath grieuously sinned, therefore she is remoued, all that honoured her despise her, because they haue seene her nakednesse, Lament. 1. 8.

Her filth is in her skirts, shee remembred not her last end, therfore she came downe wonderfully, ver. 9.

Behold, O Lord, I am in distresse, my bowels are troubled, my heart is turned within me; for I haue grieuously rebelled, ver. 20.

Daniel. We haue sinned, and committed iniquity, and haue done wickedly, and haue rebelled, euen by departing from thy precepts, and from thy iudgements, Dan. 9. 5.

O Lord, righteousnesse belongeth vnto thee, but vnto vs confusion of face, as at this day, &c. verse 6, 7, 8, 9, 10, 11, 12, 13.

13.14.

And they were baptized of him in *Iordan* and *confessed their sinnes*, Matth. 3.6. *Iohn Baptists conuerts.*

And the sonne said vnto him, I haue sinned against heauen, and in thy sight, and am not worthy to be called thy sonne, Luke 15. 21. *The Prodigall.*

And the Publican standing a farre off, would not lift so much as his eyes vp to heauen, but smote vpon his breast saying; God be mercifull to mee a sinner, Luk. 18.13. *The Publican.*

And many that beleeued came and confessed, and shewed their deeds, Acts 19.18. *The faithfull.*

This is a faithfull saying, and worthy of all acceptation; that Iesus Christ came into the world to saue sinners, of whom I am chiefe, 1. Tim. 1.15. *Paul.*

He that confesseth his sins and forsaketh them, shall haue mercy, Pro. 28.13. *Promises to such as confesse.*

If they shall bethinke themselues

ſelues in the land of their captiuity and make ſupplication vnto thee ſaying, we haue ſinned and haue done peruerſely, we haue committed wickedneſſe, 1. King. 8.47.

Then heare thou their prayer, and ſupplication in heauen thy dwelling place, ver. 49.

And forgiue the people that haue ſinned againſt thee, &c. ver. 50.

If we confeſſe our ſinnes, he is faithfull, and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe, 1. Ioh. 1.9.

Bleſſings by confeſſion. And *Dauid* ſaid vnto *Nathan*, I haue ſinned againſt the Lord, and *Nathan* ſaid vnto *Dauid*, the *Pardon.* Lord hath alſo put away thy ſin that thou ſhalt not dy, 2. Sam. 12. 13.

I ſaid I will confeſſe my ſinne vnto the Lord, and ſo thou forgaueſt the iniquity of my ſinne, Pſal. 32.5.

Deliuerãce. The Princes of Iſrael and the King

King humbled themselues, and they said, the Lord is righteous, 2. Chron. 12. 6.

And when the Lord saw that they humbled themselues, the Word of the Lord came to *Shemaiah*, saying they haue humbled themselues, therefore I will not destroy them, but I will grant them some deliuerance, and my wrath shall not be powred out vpon Ierusalem by the hand of *Shishack*, ver. 7.

Victory.

And the children of Israel said vnto the Lord, wee haue sinned, &c. Iudg. 10. 15.

And they put away the strange gods, and serued the Lord, and his soule was grieued for the misery of Israel, ver. 16. See Chap. 11. ver. 32. *Iepthas* Conquest of the Ammonites.

Reconciliation.

And he arose and came to his Father: But when he was yet a great way off, his Father saw him, and had compassion on him, and fell on his necke and kissed him,

him, Luke 15.20.

Iustificatio. I tell you that this man went downe to his house iustified rather then the other, Luk. 18.14.

And the children of Israel

A

A Pſalme for a priuate faſt wherin the deuout ſoule

1. Layeth open her miſery [a].
2. Confeſſeth her ſinnes [b].
3. Prayeth for,
   1. Pardon [c].
   2. Deliuerance from trouble [d].
   3. Increaſe of grace [e].
   4. New comfort [f].
   5. Some ſpeciall bleſſing and argument of Gods fauour and loue recouered [g].

[a] *HEare my Prayer O Lord, and let my crying come vnto thee, Pſal.* 102. 1.

Hide not thy face from mee in the time of my trouble, O heare me and that ſoone, ver. 2.

My heart is ſmitten downe, and withered like graſſe, ſo that I forget to eate my bread, ver. 4.

For the voice of my groaning, my bones ſcarce cleaue to my fleſh, ver. 5.

I haue watched, and am euen as it were a sparrow that sitteth alone vpon the house top, ver. 7.

I haue eaten ashes as it were bread, and mingled my drinke with weeping, ver. 9.

My soule also is sore troubled, but Lord how long wilt thou punish me? Psal. 6. 3.

Thy hand is heauy vpon mee day and night, and my moysture is like the drought in summer, Psal. 32. 4.

I am brought into so great trouble and miserie, that I go mourning all the day long, Psalme 38. 6.

I am feeble, and sore smitten: I haue roared for the very disquietnesse of my heart, Psal. 38. 8.

There is no health in my flesh, because of thy displeasure, neither any rest in my bones by reason of my sinne, ver. 3.

b *For I will confesse my wickednesse, and be sorry for my sin, Psal. 38. 18.*

I

I acknowledge my sin vnto thee and my wickednesse doe I not hide, Psal.32.5.

Mine iniquities are goue ouer my head, they are like a sore burden, too heauie for me to beare, Psal. 38.4.

Behold I was shapen in wickednesse, and in sinne did my mother conceiue me, Psal.51.5.

If thou Lord should marke iniquity, O Lord who shall stand? Psal. 130.3.

But there is forgiuenesse with thee, that thou maist be feared, Ps. 130.4.

And now Lord, what is my hope, my hope is euen in thee, Psal: 39.7.

The sacrifice of God is a troubled spirit, a broken and a contrite heart, O Lord shalt thou not despise, Psal.52.17.

Turne thy face from my sinnes, and blot out all my misdeeds, Psal. 51.9.

Deliuer me from all my transgressions,

greſſions, and make me not the reproach of the fooliſh, Pſal.39.8.

For thy names ſake O Lord, pardon mine iniquity, for it is great, Pſal.25.11.

[d] The troubles of mine heart are enlarged, O bring thou mee out of my diſtreſſe, Pſal.25.17.

Looke vpon mine afflictions, and my paine, and forgiue all my ſinne, ver.18.

Quicken mee O Lord for thy names ſake, and for thy righteouſneſſe ſake bring my ſoule out of trouble, Pſal.143.11.

[e] Purge mee with Hyſop, and I ſhall bee cleane; waſh me, and I ſhall be whiter then ſnow, Pſ.51.7.

Create in me a new heart O God, and renew a right ſpirit within me, ver.10.

Teach mee to doe the thing that pleaſeth thee, for thou art my God. Let thy louing kindneſſe leade mee forth into the Land of righteouſneſſe, Pſal.143.10.

[f] Reſtore vnto me the ioy of thy ſalua-

ſaluation, and vphold mee with thy free ſpirit, Pſal. 51. 12.

Reioyce the ſoule of thy ſeruant, for vnto thee O Lord doe I liſt vp my ſoule, Pſal. 86. 4.

For thou Lord art good, and ready to forgiue, and plenteous in mercy to all them that call vpon thee, ver. 5.

O turne thee vnto me, and haue mercy vpon me, & giue thy ſtrength vnto thy ſeruant, and ſaue the ſon of thine Hand-Maide, ver. 16.

& Shew me a token for good, that they which hate me may ſee it, and be aſhamed, becauſe thou Lord haſt holpen me and comforted me, v. 17.

THE PRAYER.

O Lord remoue from me my *ſtony heart, and giue me a heart of fleſh*: that being *pricked* with the ſting of conſcience for my preſumptuous ſins and vnholy life, I may run with weeping eyes, & bleeding heart vnto thee for eaſe and reliefe: And O thou *preſeruer of men* who cureſt all our wounds by the ſmart of thine, heale the feſtered ſoares of a conſcience pierced through with ſorrowes and feares. *I am thine, O ſaue me for thy mercies ſake.* Apply to mee the *plaſter* of thy ſufferings, and *ſalue* of thy grace, that I bleede not to death, and languiſh in deſpaire. Haſt *thou a deſire that a Sinner ſhould die?* O rather ſhew thy glory vpon me by way of mercy in taking away my Sinnes, then by way of iuſtice in taking away my life.

Wilt

Wilt thou breake and dash in peeces the worke of thine owne hand? Wilt thou cast away the purchase of thy bloud? Wilt thou spill so much sanctifying grace infused into me by the spirit of grace? Adde, I humbly beseech thee rather more to rinse, and throughly clense mee from all dregs of sinfull pollutions. I haue gone astray from thee, O thou *Shepheard, and Bishop of my soule.* I haue *wearied my selfe* in the *wayes of vanitie,* and lost my selfe in the wiles of Satan: O thou that art the *good* & tender hearted *shepheard, who gauest thy life for thy sheepe, and leftest ninety nine in the desert* to *seeke* the lost *sheepe*: take me vpon thy shoulders, and carry me backe home to thy sheepefold; and hold a watchfull eye ouer mee hereafter, that I wander not from the waies of thy Commandements, but continually listening to thy voice, and obser-

uing *thy rod and thy staffe*, and following thy steps, I may be *led* by thee *into the euer greene Pastures* aboue, and the *waters of Comfort*, and *riuers of pleasures* that *spring at thy right hand for euermore*, Amen.

Another Prayer.

FAther, *I haue sinned against heauen*, and *against thee*, and am therefore ashamed to looke vp to heauen, or *call* thee any more *Father*: lest in so calling thee, I should dishonour thee, and thereby heape more *coales of thy wrath vpon my head*. For I haue *forsaken thy house*, and *gone away* farre *from thee*. I haue *prodigally* lauished out my time, and wasted *thy substance*, my body and soule in *riotous liuing*. I haue embezled thy goods, my gifts of nature, and wrapped

vp

vp thy talent of grace in *a napkin*, and no way put it to any ſpirituall increaſe. Nay forgetting my ſelfe to be *borne of thee by Water and the Spirit* I haue enthralled my ſelfe to Sathan, I haue indented with hell, and entered into couenant with death, and ſerued the diuell and my impure fleſh and this world (*wholly ſet vpon wickedneſſe*) in the vileſt and baſeſt manner. I who did ſometimes, and might ſtill haue eaten *Angels foode*, I haue greedily fed *with Swine* vpon the empty *huskes* of ſenſuall and ſinfull repaſts. Yet though I am *vnworthy to bee called thy Sonne*: thy Sonne in thy boſome is worthy to obtaine a pardon for as great an offender as I am: His Bloud cleanſed ſome of their hands that were embrued in it, and ſaued them who ſpilt it. I confeſſe I haue forfeited all my intereſt in that high price of my redemption, by *ſelling my ſelfe to*

Here inſert thy particular ſins which lie moſt heauy vpon thy conſcience.

worke wickednesse against thee by presuming vpon thy goodnesse, and his merits, and *turning the grace of thy Spirit* into *wantonnesse*. But his merits and sufferings haue satisfied euen for this abuse of them: and none perisheth by thy will, but their own wilfull reiecting a gratious pardon tendered them euen to the last gaspe. O Lord *thou stretchest thine armes, all the day long to rebellious sinners*, and some thou callest at the last houre. Yet it is *day*, yet I see the light of life, yet I behold the armes of my Redeemer stretched vpon the Crosse: I view his *wounds* bleeding afresh to clense and heale mee. The *wells of Saluation* digged in his *hands, feete, and side*, are not dry: Yet I breath, and the greatest comfort I take in it is, that I can fetch deepe sighes for my sinne. O Lord, despise not the sighing of a contrite heart: O cast him not from thy

thy presence who valueth thy loue aboue all things in Heauen and earth. For *whom haue I in heauen but thee O Lord*, or what *doe I desire in the earth in compariſon of thee*. I make no reckoning of any thing in the World with thee, nor of all the world without thee: O Lord take away all things from me ſo thou giueſt me thy ſelfe. For all my hope is in thy promiſes, all my comfort in thy Word, all my riches in thy bounty, all my delight in the light of thy countenance, all my contentment in thy loue. And now that my ſins haue caſt a thicke cloud betweene me and thy face which ſometime ſhined moſt brightly vpon me: I am as vnable to expreſſe, as long to endure my ſorrow, and hearts griefe for it. Thou O Lord who alone haſt fathomed the depth of my ſinne, canſt ſound the bottome of my ſorrow. O my God, my eſtate decayeth, my bo-

dily ſtrength faileth, my heart fainteth, my friends forſake me, all thy creatures taking iuſtly thy part, band themſelues againſt mee. Yet all this I haue, and by thy ſupporting grace, ſhall be able to beare. But thy angry and dreadfull face from *which heauen and earth fled away*, who *can abide?* In my proſperity the ioy of all my ioyes was the perſwaſion of thy loue, and now in my aduerſity, the affliction of my afflictions is the apprehenſion of thy wrath. This is the *Venome of thine arrowes* that *drinkes vp my blood.* If the light in me *bee darkeneſſe, how great muſt my darkeneſſe needs bee.* This is my heauy and dolefull caſe. My light is darkeneſſe to me, my day night, my comfort terror, my ioy ſorrow, my onely happineſſe my greateſt miſery. For thou O my God, when thou lifteſt the light of thy countenance vpon me, art my light, my comfort

my

my ioy, my happineſſe. But now thou frowneſt vpon me, I ſee a ſtorme in thy looke, flaming fire in thine eyes, and hell it ſelfe in thy diſpleaſure. What ſhall I doe? Whither ſhall I turne my ſelf? The further I flie from thee, the nearer I drawe to Hell, the nearer I come vnto thee, the nearer I approach to *a conſuming fire*, I retire therefore into my ſelfe; I returne to the cloſet of my heart; I ſhut *the doore of* my lips; I keepe *ſilence euen from good words* though *it be paine vnto me*; I vent my deſires in ſighes; I voice my prayers in groanes; I powre out my complaints in teares.

Here

Here make a pause for a while bewailing thy sinnes, and then goe on as followeth.

O LORD, *consider how I mourne in my prayers and am vexed*, O spare him who condemneth himselfe, accept him who refuseth and denieth himselfe. Bee reconciled to him who is grieuously displeased with himselfe for displeasing thee: giue him thy selfe, who depriueth himselfe of all things but thee. Let mine eyes *fast* from all delectable obiects, till I see *thy face againe in righteousnesse*. Let mine eares *fast* from all pleasing and melodious sounds, till I heare thee speake *peace* vnto my conscience: Let my taste Fast from all dainty meate, till I come to relish againe the foode of life. Let all my inward, and outward senses *fast* from all pleasures and comforts till I regaine the sense

of

of thy loue. Gratious father, who instructest thy children euen by their follies, & strengthenest thē by their falls; grant that the fowle and filthy sin which I haue committed, may breed in me a generall loathing of the puddles of sinne, and a thirsty desire for the Fountaine of grace and lauer of thy blood, to bath my soule in defiled with sinfull impurity. It was prophecied of thee (Meeke Sauiour) that thou *shouldest not breake a bruised reede*, nor *quench the smoaking flaxe*. I am a reed, weake as a reed, vnstable as a reed, hollow, and empty (of inward grace) as a reede, easily blowne downe with any vehement winde of temptation, and I am grieuously bruised with the burden of my sinnes, and the weight of thy Iudgements. O breake me not, but make me a cane to write thy mercies in capitall Letters. *I am smoaking flax*, the light of my ioy and comfort is

Or penne.

is blowne out; I ſmoake for my ſinnes; I exhale from my heart bitter fumes of penſiue thought that ſet mine eyes all in a water yet there is ſome heate of charity in me, ſome feruent deſire of amendment, ſome ſparke of grace. O quench it not, but blow it with the ſoft breath of thy ſpirit of meekeneſſe, that it may breake into a flame. Renew in me what is decayed, repaire what is loſt. Aboue all *reſtore vnto mee the light of thy countenance, and I ſhall be whole.* Thou inuiteſt all thoſe that are *heauie laden, to come vnto thee.* O Lord, I would come vnto thee, but that I am ſo weary, and heauie laden, that I cannot ſtirre. I groane, and pant, and faint vnder this burthen day and night, and none can eaſe mee but thou O Sauiour, who haſt borne our infirmities, and carried our ſorrowes. O take this heauy burden from me, and put vpon me *thy*

eaſie

easie yoke, direct me by thy word, and strengthen me with thy grace, and quicken me by thy Spirit, that I may chearefully follow thee who art the *Way*, stedfastly beleeue in thee who art *the Truth*, and in the end attaine thee, and world without end enioy thee who art *the Life*. So be it. *Amen*.

The

The close out of Scripture.

Make thy face to shine upon thy servant, saue mee for thy mercies sake, Psal. 31. ver. 16.

Make me to heare ioy and gladnesse that the bones which thou hast broken may reioyce, Psal. 51. 8.

RA-

RACHELS TEARES,

Or an Admonition,

{Hymne.
{Prayers.

To ſtirre vp the pious affections of all well diſpoſed Chriſtians, to commiſerate al the *afflicted members of Chriſt*, eſpecially thoſe that *ſuffer for the teſtimony* of a good conſcience beyond the Seas.

THE ADMONITION.

THE ANALYSIS.

For a fellow feeling of our brethrens miſeries & taking thē to heart, we haue in Scripture

1. Expreſſe precept {In the Law / In the Gos.
2. Holy preſidents in {God the {Father. / Sonne. / H. Ghoſt.
{Saints {*Iob.* / *Dauid.* / *Elie & his daughter* / *Eſay.* / *Ieremiah.* / *Micha.* / *Paul.*
3. Forcible reaſons for
1. We are all members of one body.
2. Chriſt ſuffereth in the Saints.
3. The Church mourneth for her children.
4. The enemies of God triumph at the calamities of his people.
5. We are all ſubiect to ſ like afflictiõs
6 God threatneth heauy iudgements againſt thoſe that are voyd of bowels of compaſſion.

THE

THE TEXTS.

God commandeth compassionate sorrow

Pray for the peace of Ierusalem, they shall prosper that loue thee, Psal. 122.6.

For my brethren and companions sake, I will now say *peace* be within thee, ver. 8.

Weepe with them that weepe, Rom. 12.15.

Remember them that are in bonds as bound with them, Heb. 13.3.

Put on therefore as the elect of God and beloued, *bowels of mercy*, kindnes, meekenesse, long-suffering, Colos. 3.12.

Be yee all of one minde *hauing compassion one of another*; be pitifull, be courteous, 1. Pet. 3.8.

Compassion is patterned vnto vs in God the Father.

If there be any fellowship of the spirit, *if any bowels and mercy* fulfill yee my ioy that ye be like minded, Phil. 2.1,2.

Thou ô Lord *art full of compassion* and gratious, plenteous in mercy

mercy and truth, Pſal.86.15. & 145.8. & 111.4.

It is the Lords mercy that we are not conſumed, becauſe *his compaſſions faile not*, Lament.3. 22.

When no eye pittied thee, to haue had compaſſion on thee, but thou waſt caſt out into the open field to the lothing of thy perſon in the day that thou waſt borne, Ezek.16.5.

And when I paſſed by thee and *ſaw thee polluted* in thine owne blood, *I ſaid vnto thee*, when thou wert in thy blood liue, ve.6.

He will turne againe; *he* will *haue compaſſion vpon thee*, Micha 7.19.

He ſhall call his name Iſmael, *becauſe the Lord hath heard thy affliction*, Gen.16.11.

Leah called his name *Ruben*, for ſhe ſaid, ſurely the *Lord hath loooked vpon the affliction*, Gen. 29.32.

Then we cryed vnto the Lord God

God of our Fathers; the Lord heard our voyce, and *looked on our affliction*, and our labour, and our oppression, Deut. 26. 7.

The Lord saw the affliction of Israell, that it was very bitter, 2. King. 14. 26.

And the Lord said that hee would not blot out the name of Israell from vnder heauen, verse 27.

Sonne. And when he came neere hee *beheld* the Citty *and wept* ouer it, Luk. 19. 41.

When Iesus saw her weeping and the Iewes also weeping that came with her, *he groaned in the spirit*, and was troubled, Ioh. 11. 33.

And Iesus wept, ver. 35.

Wherefore in all things it became him to be like vnto his brethren, that he might *bee a mercifull* and faithfull high Priest, Heb. 2. 17.

For in that he himselfe hauing suffered, being tempted, he is able

able to ſuccour them that are tempted, ver. 18.

Likewiſe the ſpirit helpeth our infirmities, and maketh interceſſion for vs *with groanings* which cannot be vttered, Rom. 8. 26. *Holy Ghoſt.*

Did *I not weepe* for him that was in trouble, and was not my ſoule *grieued* for the poore? Iob 30. 25. *Saints. Iob.*

Then *Dauid* and his people that were with him, lift vp their voice and *wept till they had no power to weepe*, 1. Sam. 30. 4. *Dauid.*

And it came to paſſe that when he made mention of the *Arke* of the Lord that it was taken, he fell from the ſeate backward and brake his neck, 1. Sam. 4. 18. *Ely.*

And ſhe named § child *Ichabod* ſaying, the glory is departed from Iſrael, becauſe the Arke of the Lord is taken, 1. Sam. 4. 21. *Elies daughter in Law.*

When ſhee heard that the Arke of the Lord was taken *ſhee fell in trauell*, for her paines came vpon her, ver. 19.

I will weepe bitterly, labour not to comfort me becauſe of the *ſpoiling of the daughter of my people*, Eſay 22.4.

Ieremiah. My bowels, my bowels, I am pained at my very heart, my heart maketh a noyſe within me, *I cannot hold my peace*, becauſe thou haſt heard (ô my ſoule) the ſound of the trumpet, the allarum of warre, Ier.4.19.

O that my head were waters & mine eyes a fountaine of teares, that I might *weepe day and night for the ſlaine*, of the daughter of my people, Ier.9.1.

Micha. *I will waile and howle*, I goe ſtript and naked, I will make a wailing like the dragons, and mourning like the Oeſtriges, Mic.1.8.

For her wound is incurable, *for it is come vnto Iudah*, it is come *vnto* the gate of my people euen vnto Ieruſalem, ver.9.

Paul. *I haue great heauineſſe* and continuall ſorrow in my heart, for I could

could wish that my selfe were separated from Christ, *for my brethren my kinsmen* according to the flesh, Rom. 9. 3.

Who is weake, *and I am not weake*, who is offended and I burne not, 2. Cor. 11. 29.

Whether one member suffer *all members suffer* with it, 1. Cor. 12. 26.

Reasons. 1. *All Christians are fellow members.*

Now ye are the body of Christ and *members one of another*, verse 27.

Saul, Saul, why persecutest thou *me*, Acts 9. 4.

2. *The sufferings of the Saints are Christs sufferings.*

And he said who art thou Lord? and he said, *I am Iesus whom thou persecutest*, ver. 5.

Alwaies bearing about in the body, *the dying of the Lord Iesus*, that the life of Iesus might be manifest in our bodies, 2. Cor. 4. 10.

I was hungry and *you gaue mee* no meate; *I* was thirsty, and *you gaue me* no drinke, Matth. 25. 42.

I was a ſtranger, *and you tooke me not in*; *I* was naked, and yee cloathed *me not*; in priſon, and you viſited *me not*, ver. 43.

3. *The Church mourneth for her children.*

Is it nothing to you, all ye that paſſe by? behold and ſee if there be any ſorrow like vnto *my ſorrow* wherewith the Lord hath afflicted me in the day of his fierce wrath, Lamen. 1. 12.

4. *The wicked triumph in the ruine of the godly*

How long ſhall the *aduerſarie reproach*, how long ſhall the *enemie blaſpheme* thy name, for euer? Pſal. 74 10.

My teares haue beene my meate day and night whilſt *they daily ſay vnto me, where is now thy God*, Pſal. 42. 3.

Were it not that I feared the wrath of the enemy, leaſt the *aduerſaries ſhould* behaue themſelus ſtrangely, and leaſt they ſhould ſay our hand is high, Deut. 32. 26, 27.

Tell it not in *Gath*, publiſh it not in the ſtreets of *Askalon*, *leaſt the daughters of the Philiſtins re-*

ioyce

in yee least the daughters of the vncircumcised triumph, 2. Sam. 1. 20 & Micha 1. 10.

If they doe this to the greene tree, *what shall be done to the dry*, Luk. 23. 31.

5. No calamitie falleth on any of Gods children, but may befall vs.

The time is now come that iudgement must beginne at the house of God, *and if it first begin at vs, what shall bee the end of* them that obey not the Gospell of God? 1. Pet. 4. 17.

Remember them that suffer aduersity, as *being your selues also in the body*, Heb. 13. 3.

This cup *also* shall passe *thorough vnto thee*, thou shalt be drunken and shalt make thy selfe naked, Lament. 4. 21.

Yee shall drinke indeed of my cup and bee baptized with the baptisme wherwith I am baptized with, Mat. 20. 23.

The *same afflictions* are accomplished *in your brethren that* are in the world, 1. Pet. 5. 9

Suppose yee that those Gali-

Galileans, because they suffered such things, Luk. 13.2.

I tell you nay, but except yee repent *yee shall all* likewise perish, ver. 3.

6. A woe is devounced against those that are vnsensible of their brethrens afflictions.

Woe bee vnto them that are at ease in Sion, Amos 6.1.

Yee that put farre away the euill day and cause the feare of violence to come neare, ver. 3.

That drinke wine in boules, and annoynt themselues with the chiefe ointments, *but they are not grieued for the afflictions of Ioseph*, ver. 6.

The

The Hymne wherein the zealous and deuout ſoule

a 1. Paſſionately deploreth the miſeries of Gods people.
b 2. Earneſtly prayeth for their deliuerance.
c 3. Confidently relyeth vpon Gods mercies and gratious promiſes, for preſent reliefe and ſuccour.

a HOld not thy tongue O God, keepe not ſtill ſilence, refraine not thy ſelfe ô God, Pſal. 83. 1.

For loe, thine enemies *make tumults* and they which hate thee haue *lift vp their head*, v. 2.

They haue taken crafty *counſell againſt thy* people, and *plotted* againſt thy hidden ones, ver. 3.

They haue conſulted together with one conſent, and are *confederate againſt thee*, ver. 5.

They haue ſaid, come, let vs roote them out that they be no more a people, and that the name of reformed Churches *be no more in remembrance*, ver. 4.

Iſraell.

O Lord God how long wilt thou be angry with thy people that prayeth, Pſal. 80. 4.

Thou *haſt fed them with the bread* of teares, and gineſt them *plenteouſnes of teares* to drink, v. 5

Thou haſt made them a very ſtrife vnto their neighbours, and their *enemies laugh them to ſcorne*, ver. 6.

Thou haſt ſhewed *thy people heauie* things, thou haſt giuen them a drinke of deadly wine, Pſal 60. 3.

t

Thou haſt moued the land and diuided it, heale the ſores thereof for it ſhaketh, ver. 2.

Thou broughteſt a vine out of Egypt, thou didſt caſt out the heathen and plantedſt it, Pſalme 80. 8.

The hils were couered with the

the ſhaddow of it, & the boughs thereof were like goodly Cedar trees, ver. 10.

Shee ſtretched her branches to the ſea, and her boughes to the riuers, ver. 11.

Why haſt thou then *broken her hedges*, that *all they that goe by plucke off her* grapes, ver. 12.

The *wild boare* out of the wood did *roote* it vp, and the *wild beaſt* of the field hath *deuoured it*, v. 13

[b] Turne thee againe thou God of hoaſts, look downe from heauen, *behold and viſit this vine* and *the place of thy vineyard* that thy right hand hath planted, and the *braunches that* thou madeſt ſo ſtrong for thy ſelfe, ver. 15.

Remember the congregation which thou haſt purchaſed, (the rod of thine inheritance which thou haſt redeemed) euen Mount Sion wherein thou haſt dwelt, Pſal. 74. 2.

Lift vp thy feete that thou mayeſt vtterly deſtroy euery *enemie*

which hath *done euill in the sanctuary*, ver.4.

O God how long shall the aduersary doe this dishonour, how long shall the enemies (of thy truth) blaspheme? why withdrawest thou thy hand, why pluckest not thou thy right hand out of thy bosome to consume the enemies, ver.10, 11.

Heathen. Wherefore should (the idolaters say) where is now their God, Psal.79.10.

O let the vengeance of thy seruants blood bee openly shewed *vpon the* (*misbeleeuers*) in our sight, ver.11.

Heathen. *O let the sorrowfull sighing of the Prisoners come before thee, according to the greatnesse of thy power preserue thou those that are appointed to die, ver.12.*

Looke vpon thy couenant, for all the earth is full of darkenesse and cruell habitations, Psalm.74. 21.

Arise O God, *maintaine thine owne*

owne cauſe, remember how the foliſh man blaſphemeth thee daily, ver. 23.

Forget not the voyce of thine enemies, *the preſumption of them that hate thee, increaſeth more and more, ver.* 24.

Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdomes that haue not (*ſincerely*) *called vpon thy name*, Pſal. 79. 6.

O remember not our old ſinnes, but haue mercy vpon vs and that ſoone, for we are brought very low, ver. 8.

Helpe vs ô God of our ſaluation, for the glory of thy name, *ô deliuer vs and bee merciſull to our ſinnes for thy names ſake, verſe* 9.

O *bee thou our helpe* in trouble, for vaine is the helpe of man, Pſ. 60. 11.

Through thee we ſhall doe great acts, for it is thou that ſhalt *tread downe our enemies*, ver. 12.

Thou shalt arise and haue mercy vpon Sion, for it is time that thou haue mercy vpon her, yea the time is come, Psal. 102. 13.

And why, thy seruants thinke vpon her stones, and it pittieth them to see her in the dust, ver. 14.

Heathen. *The (idolatrous people) shall feare thy* name ô Lord, & the Kings of the earth thy Maiesty, ver. 15.

When the Lord *shall build vp Sion*, and when his glory shall appeare, ver. 16.

When he turneth him to the prayer of the poore destitute and despiseth not their desire, ver. 17.

This shall be written for those that come after, and the *people which shall be borne shall praise the* Lord, ver. 18.

For he looked downe from his Sanctuarie, out of the heauen did the Lord behold the earth, ver. 19.

That he might heare the mournings

nings of such as be in captiuitie *and deliuer the children appointed vnto death, ver. 20.*

That they might declare the name of the Lord in Sion, and his worship at Ierusalem, ver. 21.

THE PRAYER.

MOst louing Sauiour, & deareſt Redeemer, the *head* & *bridegroome* of thy Church, caſt downe thine eye of pitty to behold the grieuous miſerie: incline thine eare of mercy to harken vnto the deep ſt grones and loudeſt cryes of thy diſconſolate Spouſe trampled vnder foot by the profeſſed enemies of § Goſpell, and open perſecutors of thy truth. O God the ſuperſtitious and idolatrous corrupters of true Religion haue *entred into thine inheritance* in Bohemia, the Palatinate, and other Chriſtian ſtates, *thy holy temples haue they* defiled and made *cities of defence* for the reformed Churches *heapes of ſtones*. They haue turned thy *Bethels* into *Bethauens*, they haue ſet vp againe the *abhomination of deſolation, where it ought not to bee*. They haue baniſhed

or

or *murthered thy Prophets*; they haue cruelly perſecuted the people that worſhip thee *in ſpirit & truth, and hate all thoſe that hold with ſuperſtitious vanities.* Some they haue famiſhed, part they haue oppreſſed with vnſupportable yoakes; others they haue ſtript of all their goods, and ſent them naked and deſtitute of all meanes of ſupport to ſolicite the clemencie, and trie the charity of ſtrangers, and many thouſands they haue maſſacred in barbarous and ſauage manner. *How long Lord holy and iuſt, doſt thou not reuenge their* bloud? How long wilt thou ſuffer Sathan to rage, and Idolaters to reigne, and the man of ſinne to *exalt himſelfe aboue all that is called God*, and by himſelfe and his wicked inſtruments (now in place and power) to triumph ouer thy deareſt children *ſuffering for the teſtimonie of Ieſus Chriſt, and for his Goſpels ſake killed all the day long, and appointed*

poynted as sheepe for the slaughter. We know O Lord, that *thine arme is not shortned*, that *it cannot sane, neither is thine eare heauie, that it cannot heare: but our iniquities haue made a separation betweene thee and vs*, and our enemies prenaile against vs because through our presumptuous sins, we haue now made thee our enemy: We must & do acknowledge to the glory of thy name, & to the *shame and confusion of our faces*, that *thou art righteous in all thy waies, and cleare when thou art iudged*, but we haue not *giuen thee our hearts*, and therfore thou hast taken away all *our hearts from vs*, our *hands* are not *lifted vp vnto* thee, and therefore they cannot *fight thy battailes*, our sins against thy knowne truth reuealed vnto vs, are our enemies best plea against vs; our infirmities are their strength, our rents their vnion, our diffidence their confidence, our *adding iniquities to iniquities*,

quities, and transgressions to transgressions, are the renewing, & continuall supply of their forces against vs. Why should we go about to hide that from thine all-seeing eye which is too much in the view of all men. O that we had not iust cause, if not to complaine in publike, yet to *mourne in secret day and night*; that where the Gospel is most sufficiently & faithfully preached, the Ministers thereof are least esteemed, and that not villages and townes only, but whole Prouinces and Countries are planted *with Zebaes and Salmanahs that haue taken to themselues the houses of God into possession*, and imployed the holy portion of the *Lenits* to nourish their Luxury, pride, wantonnesse, and prophannesse: Where Idolatry is banished, is not Sacriledge entertained? where heresie is weeded out, doth not schisme take deep root? where the yoake of Antichrist is

caſt off, is not carnall liberty let looſe? where one diuell is caſt out, are not ſeauen receiued into his roome? The *Manna of the word*, by reaſon of the plenty of it, is grown cheape among many, and they begin to *loath it*, and they cry againe for the *Onions & garlike of Egypt*; they haue beene *fed ſo plentifully*, that they *grow wanton*, & euery one of them *goeth a whoring after their own innẽtions*: What religious heart is not broken aſunder to ſee thoſe who profeſſe one truth & acknowledg one mother, from whoſe breaſts they haue ſucked the *ſincere milke of the word*, and haue beene fed at the ſame Lords Table, and haue *beene partakers of one bread*, and therefore ſhould be *one body and one bread*, not onely to bee broken into many factions, but alſo crumbled into the ſmalleſt ſects. How ſhould God caſt a gratious looke vpon vs of the reformed profeſſion as in former times

times he hath, whe he seeth that the *bondwoma hath more children then the free*, that superstition is more fruitfull in good workes, then true Religion; that ignorant Papists are more carefull to keep their *blind* Saint-daies, then we who say we see are to keep *the Lords day*; that they make more conscience of violating the *traditions of men*, then we of transgressing thy holy & heauenly lawes. It is iust with thee O Lord to *begin iudgement at thine owne house*, and to *beate vs with many sore stripes*, who better *know* thy will then they doe; yet *doe it not*. Albeit the Iewes were thine own people, and the Philistins *Leammi*, the Israelites thy true worshippers, and the Assyrians idolaters; the Romans right beleeuers, and the Gothes & Vandals, Pagans or Heretiques, the Greekes Christians, and the Saracens Mahumetans; yet was it iust with thee and righteous in thine

thine eyes to *cleanse thy floore*, in Paleſtine by the Philiſtines *fanne*, and to purge *the gold in* Aſſyria, in the *Babyloniſh fournace*, and to waſh *the Courts and ſtreets* in Italie and Rome it ſelfe by the *Gothiſh inundation*, and to *prune the vine* in Greece & Egypt with the *Sarazens knife*; & now in our dayes to reforme diſorders and abuſes that haue crept into the reformed Churches by confuſion it ſelfe, and cure the ſecurity and carnall liberty of Chriſtian profeſſors by Antichriſtian perſecutors. We cannot impeach thy iuſtice herein, as neither doe we diſtruſt thy power or entertaine any doubt or the leaſt ſcruple of our moſt holy faith. Our cauſe we are aſſured is good, but we are euill; our religion is true, but many of vs are not true to it; our *faith is pretious*, but our liues are vile; our profeſſion is holy, but *we adorne it not with a holy conuerſation*. Of thoſe that haue giuen

giuen their names to the Goſpel, & haue purged out the droſſe of Popiſh rites & ſuperſtitions, how few haue purged out their naturall corruptions. What is it to cleanſe our profeſſion from dregs of humane inuentions, if with *Moab* we are ſtill *ſetled vpon our owne Lees* of ſecurity and ſenſuality. Yet O Lord *forget not to be gratious*, though we haue been and are moſt vngratious; conſider the frailty of our nature, and ſtrength of our ghoſtly enemies. Thou art O Chriſt the redeemer of the Church, ſaue the purchaſe of thy blood, thou art the head, compaſſionate thy members; thou art the Bridegroome, ô cheriſh, comfort and reuiue thy drooping ſpouſe throwing her ſelfe downe at thy feet, and pittifully crying for home in her baniſhed, foode in her ſtarued, apparell in her naked, liberty in her captiuated; reliefe in her diſtreſſed; eaſe in her tormented; ſolace in her afflicted chil-

children: restraine the power of Sathan, *confound* the counsell of all *Achitophels*, preuent the mischieuous *deuises* of all *Hamans*; bridle the *rage* of *Zenacheribs*, & stop the *furious march* of *Antiochusses*; let al Neroes and Domitians, and Traianes, and Antonines, and Seuerusses, and Maximinusses, and Deciusses, and Valerians, and Aurelians, and Diocleſians, and Iulians that fight against thee and the Church; find and feele that they *kicke against the pricke*, and dash against *that rocke* which in the end *will grinde them to powder*. O suffer them not to abuse thy long suffering any longer, either to increase their tyranny, or to disharten thy children who haue *wept for their grieuous miseries, till they can weepe no more*; but *lay their mouth to the dust*, if *there may bee hope*; why *should the rod of the vngodly lye still vpon the lot of the righteous? O bring the vngodlinesse of the*

the wicked to an end; let not their wicked imaginations thus prosper, least they be too proud: Thou, who only art the true God, & God of truth, shew thy selfe as thou hast of late begun in our sight in the Netherlands a mighty protector of the truth: and now that thine owne people haue *receiued at thy hands the cup of trembling* to purge out corrupt humours out of their body, let it *passe through* to thine and our implacable enemies, that *they may wring out the dregges thereof*, and let all that loue the sincere worship of thee, & cal vpō thy name, & rely wholly vpon thee, *triumph because of thy truth*; Or if thou seest it best for vs that are reserued for the last, & worst times, to be cōtinually exercised with crosses after crosses, and afflictions vpon afflictions, sanctifie we beseech thee all these chastisemēts of thy loue vnto vs. Forsake vs not in our dreadfull triall, but *walke with*

with vs euen in the midst of the fiery fournace; put vpon vs the whole armour of light, that we may ouercome all the powers of darkenesse; And for thine Elects sake, for thy promise sake, for thine honour sake, for thy Christs sake *shorten the daies* of Antichristian Tyranny and Persecution, and hasten *the comming of thy sonne in the clouds with great glory* to put an end to all the sufferings of thy Saints, and crowne them with eternall glory and happinesse in thy Kingdome. *Amen. Amen.*

The

The close out of Scripture.

Remember O Lord what is come vpon thy children, consider and behold their reproach, Lament. 5. 1.

Their inheritance is turned to strangers, and their houses to Aliens, ver. 2.

They are Orphants and fatherlesse, and their wives as Widdowes, ver. 3.

Their neckes are vnder persecution, they labour and haue no rest, ver. 5.

The ioy of their heart is ceased, and their crown is fallen from their head, ver. 15.

For this our heart is faint, for these things our eyes are dim, verse 17.

Wherefore doest thou forget vs for euer, and forsake vs so long time, ver. 20.

Turne thou them and vs to thee, O Lord, and we shall all be turned, renew our dayes as of old, verse 21.

The

Deuotion { In her trauaile. / After her trauaile.

THE ADMONITION.

THE ANALYSIS.

Religious Women ought patiently and comfortably to endure the paines of childebirth, considering

1. That fruitfulneſſe is a ſpeciall bleſſing & honour to a Woman.
2. That theſe paines were the puniſhments, and are the memorials of *Eues* tranſgreſſion.
3. That the hope of children who may be members of Chriſt, and heires of ſaluation, aſſwageth the paines for the preſent, and the ioy for them afterwards extinguiſheth the memory of them.
4. That they haue daily experiments of Gods ſtrange deliuerances: eſpecially in this kind.
5. That child-bearing hath a promiſe annexed vnto it of a bleſſing { Temporall / Spirituall } if the mothers be faithfull, and ſo continue.

THE TEXTS.

O Lord *God* of Hoasts, if thou wilt indeed looke vpon the affliction of thine Hand-Maid, and wilt not forget her, but wilt giue her a man-child, I will giue him to the Lord all the dayes of his life, 1. Sam. 1. 11.

Fruitfulnes is a speciall blessing.

Loe *children*, and the *fruit of the wombe*, are an *heritage*, and *gift* that commeth of the Lord, Psal. 127. 3.

Like as arrowes in the hand of a gyant: euen so are *yong children*, ver. 4.

Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate, ver. 5.

Thou fillest their belly with thy hid treasure, Psal. 17. 13.

Elizabeth said, Thus hath the Lord dealt with me in the daies wherein

wherein he *looked on mee*, to take away *my reproach* among men, Luk. 1.25.

The paines are deserued by the sin of Eue.

Vnto the *woman* he said, I will *greatly multiply thy sorrow*, and thy conception; In sorrow shalt thou bring forth *Children*, Gen. 3.16.

Adam was not deceiued; but the *woman* being deceiued was in the transgression, 1. Tim. 2.14.

Are sweetned with the hope of a child.

A *woman*, when she is in trauaile, hath sorrow, because her howre is come; but as soone as shee is *deliuered of a Childe*, she *remembreth* no more her anguish for ioy that a *man is borne* into the world, Ioh. 16.21.

Be *fruitfull*, and *multiply*, and repleniſh the earth, Gen. 1.28.

And a promise of blessing.

Be *ye fruitfull* and *multiply* and *bring forth* abundantly on the earth, Gen. 9.7.

Temporall.

Notwithstanding she shall be *saued* in *child bearing*, if they continue in faith, and charity, & holines, and sobriety, 1. Tim. 2.15.

Spirituall.

A Psalme for women in trauaile.

IN thee ô Lord do I put my trust: let me neuer be put to confusion, Psal.71.1.

Deliuer *me in thy righteousnes, and cause mee to* escape: *incline thine eare vnto me, and* saue *me, ver.2.*

Lord strengthen *mee vpon the* bed of languishing: make *all my* bed *in my sickenesse, Psal.41.3.*

Lord bee mercifull *vnto mee,* heale my soule *for I haue sinned against thee, ver.4.*

Make *haste ô God to* deliuer *me:* make hast *ô Lord to* helpe me, *Psal.22.19.*

For thou art my hope *ô Lord* God: *thou art my trust from my youth, Psal.71.5.*

By thee haue I been holden vp *euer since I* was borne: *thou art hee that tooke mee out of my* mothers wombe: *my praise shall bee*

continually of thee, ver.6.

I am feeble, *and* sore broken: *I haue roared by reason of the disquietnesse of my heart, Psal.38.8.*

Lord all my desire is before thee: and my groaning *is not hid from thee, ver.9.*

My soule is bowed downe to the *dust*; *my* belly cleaueth to the earth, Psal.44.25.

Make haste *to helpe me ô Lord my saluation, Psal.38.22.*

Lord heare me in this day of my trouble; *thy name ô God of Iacob* defend me, Psal.20.1.

Send me helpe from the Sanctuary; and strengthen me *out of Sion, ver.2.*

Blesse me Lord, and blesse the fruit of my wombe.

A Prayer for a woman in trauaile.

O Most righteous & merciful *God* who hast iustly inflicted these *sorrowes* vpon my sexe, which I now endure for the *transgressions of Eue*, the mother of the liuing; & yet in iudgement remembring mercy hast sanctified them to the *propagation* of thy Church; and doest graciously and wonderfully *strengthen* and *helpe thy Seruants* in them both to ouercome the *paines, and escape the danger*. Haue pitty vpon the *feeble* estate of thy *poore Hand-Maid*, vnable without thy speciall assistance *to goe through* this *great worke of patience* and *labour*. *My first parent did eate the sower Grapes, and my teeth are set on edge*; and I now taste the bitternesse of that forbidden Fruit, and from my heart loathe and detest it. I confesse,

gratious Lord, that both my ſelfe and *my Childe* yet vnborne haue deſerued to periſh both in our ſinnes originall or actuall; and I humbly ſubmit it and my ſelfe to thy gratious will and pleaſure: yet my hope is in that bleſſed *ſeede of the woman that brake the Serpents head*, that thou haſt a bleſſing in ſtore for me, and that that I beare in my wombe, of which I am as much in trauaile in my Soule to bring it foorth to thee, and make it thine, as I am in *labour* in my Body to bring it forth to me that it may be mine. Bleſſe me deare Father in both workes, that of nature, and this of grace. Lord, puniſh not the Childe for the parents ſake, but rather preſerue the parent for the childes ſake, that both may *liue and prayſe thy Name*. Sanctifie vnto me theſe paines and *throws*, that they may ſerue not onely as corraſiues for ſins paſt, but alſo as preſeruatiues againſt Sinne to come

come. Bleſſe me in the vſe of all ordinary meanes for my ſafe *bearing* and bringing foorth my child. Comfort my fainting heart, and ſtrengthen my weake Body, and aſſwage my bitter panges and ſorrowes, and ſweeten them with an aſſured hope of an happy and ſpeedie exchange of them into comfort and *ioy that a child is borne into the world.* Lord, who wert preſent with me at my conception, be preſent with me in the ſafe *deliuerie* of that I haue conceiued. Let thy hand which *formed and faſhioned* my Babe in my Wombe keepe all the parts and members of it in due ſhape, ſubſtance & proportion, that the notes of the parents ſins be not ſeene in the markes, maimes, and defects of the childe. It is my *labour*, but it is thy worke, ô Lord, to make it a liuing inſtrument of thy glory. *Perfect* I beſeech thee *the worke thou haſt begunne* and wrought in me thine vnworthy

Worke-house. Make it like all the works of the Creation; to which thine owne mouth gaue testimony, that they were perfect good. Deale not with me according to my wickednes, but according to thy gracious goodnes. Carry such a hand ouer me in all the time of my *labour* and grieuous paines, and after my deliuery also, that I may euer praise and magnifie thee for the work of thy grace in my patience, of *thy power in my strength*, of thy prouidence in my timely deliuery, and thy great mercy in my safety, and the preseruation of my fruit; for which I humbly begge a blessing from thee, and doe dedicate it and my selfe to thee. Receiue both in and for *thy holy child Iesus* sake, to whom with thee, and the blessed Spirit, be all honour, praise, and thankesgiuing now and for euer, *Amen*,

The

The Child-bearing Womans Deuotion after her Deliuerie.

The Admonition to repose confidence in God.

THE ANALYSIS.

For confidence in *God* in greatest and imminent dangers we haue in Scripture

1. Precepts.
2. Presidents in
   - ABRAHAM.
   - SARAH.
   - DAVID.
   - MOSES.
   - ELIAH.
   - HESTER.
   - IOB.
   - SHADRACH.
   - MESECH, *and*
   - ABEDNEGO.
   - IONAH.
   - PETER.
3. Reasons drawn from *God* his-----
   - Names of
     - Faithful creator.
     - Sauiour.
   - Attributes
     - Omnipotencie.
     - Goodnes.
   - Promises
   - Works or performāces

THE TEXTS.

Confidence in God cõmanded.

OFFer the Sacrifice of righteousnesse, and *put* your *trust* in the Lord, Psal.4.5.

Put thou *thy trust* in the *Lord* and be doing good, Psal.37.3.

Commit thy way vnto the Lord, and *put* thy *trust* in him, ver.5.

Charge the rich that they *trust not* in vncertaine riches, *but in the* liuing *God*, &c.1.Tim.6.17.

God will prouide a Lambe for a burnt offering, Gen.22.8.

Practised by Abraham.

Abraham *aboue hope beleeued* vnder hope, that he should be the Father of many Nations, Ro. 4.18.

Sarah.

Through faith *Sarah* receiued strength to conceiue Seede, and was deliuered when she was past age, because she *iudged him faithfull* which had promised, Heb. 11.11.

Moses

Moses said, *Feare not*, stand still, and *behold* the saluation of the Lord which he will shew you this day, Exod. 14.13. *Moses.*

Dauid said, the Lord that deliuered me out of the pawe of the Lyon, & out of the pawe of the Beare, *he will deliuer* me out of the hand of this Philistine, 1. Sam. 17.37. *Dauid.*

Eliah said, As the Lord liueth before whom I stand, *I will surely shew my selfe* vnto *Ahab* this day, 1. King. 18.15. *Eliah.*

I also, and my Maides will fast, and so I *will goe* to the King, which is not according to the law, and *if I perish, I perish*, Hester 4.16. *Hester.*

I am sure that my Redeemer liueth, &c. Mine eyss *shall behold* him, though my reines be consumed within me, Iob 19.25. See Iob 13.15. *Iob.*

Shadrach, *Meshech*, and *Abednego* answered: We are not carefull to answer thee in this mat- *The three children as they are called.*

ter, Daniel, 3.16.

Behold, our *God* whom we ſerue is able to deliuer vs from the hot fiery Fornace, and he *will deliuer vs* out of thy hands O King, ver. 17.

Ionah. *Ionah* prayed to the Lord out of the fiſhes belly, Ionah 2.1.

I ſaid, I am caſt away out of thy ſight, yet *will I looke againe* toward thine holy Temple, ver 4

Reaſons drawne from God. Commit their ſoules to him in well doing, as a *faithfull* Creator, 1.Pet.4.19.

His name. *God* is *faithfull*, which will not ſuffer you to be tempted aboue that you are able, but will euen giue the iſſue with the tentation, 1.Cor.10.13.

Of faithfull Creator. *God* is *faithfull*, that our words to you were not yea and nay, 2.Cor.1.18.

All the promiſes of God in him, are Yea and Amen, verſ. 20.

Sauiour. *God* is the *Sauiour* of all men, eſpecially of them that beleeue, 1.Tim.4.10.

The

The Lord is my ſtrength, my ſtony Rocke, my Sauiour, my might, my buckler, &c. Pſal 18. 1.

His attributes of Omnipotencie.

Caſting all your care vpon *God* for he careth for you, 1.Pet.5.7.

To him that is able to doe exceeding abundantly aboue all that we aske, or thinke, Epheſ.3. 20.

He is able to ſubdue all things vnto himſelfe, Philip.3.21.

We receiued the ſentence of death in our ſelues, that wee ſhould not truſt in our ſelues, but in *GOD* which raiſeth the dead, 2.Cor.1.9.

Who *deliuered* vs *from ſo great a death*; and doth deliuer vs; in whom we truſt that he alſo will deliuer vs, ver.10.

God is *able* to make all grace to abound towards you, that yee alwaies hauing all ſufficiency in all things, may abound in euery good worke, 2. Corinthians 9. 8.

With

With *God all things* are *possible*, Mat. 19.26.

Who is *able* to keepe that which is committed to him till that day, 2. Tim. 1. 12.

Goodnesse.

God is good vnto all men, and his mercy is ouer all his workes, Psal. 145.9.

Who so dwelleth vnder the *defence* of the most high, shall abide vnder the shadow of the Almighty, Psal. 91.1.

A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not *come nigh thee*, ver. 7.

God is *faithfull*, and *will establish* vs, and *keepe* vs *from euill*, 2. Thess. 3.3.

Gratious promises.

Blessed are all they that put *their trust* in him, Psal. 2. vlt.

Trust thou in the Lord, and verily thou shalt be fedde, Psal. 37.3.

Put thy *trust* in him, and he shall *bring it* to *passe*, ver. 5.

Hungry and thirsty their soule fainted

fainted in them, Psal.107.5.

So they cryed vnto the Lord in their trouble, and *he deliuered* them out of their distresse, verse 6. 13.19.28. *Perfomäce*

The men put forth their hands, and they *pulled Let* into the house, Gen.19.10. 1. *To Lot.*

And smote the men that were at the doore with blindnes, v.11

And the children of Israel *went* into the *midst* of the Sea *vpon the ground*, Exod.14.22. 2. *The children of Israel.*

And the *Rauens brought* him bread and flesh in the morning, and bread & flesh in the euening, &c.1.King.17.6. 3. *Eliab.*

The Captaine of fiftie said; Thou man of GOD: Come downe, 2.Kings 1.9.

And *there came downe fire from Heauen*, and consumed him and his fiftie, ver.10.

There was a great Famine in *Samaria*, and they besieged it till an Asses head was sold for eight peeces of siluer, and the fourth 4. *Citizens of Samaria.*

part

part of a kab of doues dung, for fiue peeces of filuer, 2. Kings 6. 25.

Elisha said, To morrow about this time shall a measure of fine flower be sold for a shekell, and two measures of barly for a shekell, and *it came to passe*, Chap. 7. ver. 16.

5. The three children (as they are called.) So *Shadrach*, *Meshech*, and *Abednego came forth* of the fierie fornace, Dan. 3. 26.

There was *not a haire* of their heads *singed*, neither were their *coates changed*, neither had the smell of fire *passed on them*, ver. 27.

6. Daniel. *Daniel* said, My *God* hath sent his Angell, and *shut the Lyons mouth* that they haue *not hurt* me, &c. Dan. 6. 22.

7. Ionah. And the Lord spake to the fish, and the fish *vomited out Ionah* on the dry land, Ionah 2. 10.

8. Peter. And behold the Angell of the Lord came to *Peter*, and a light shined

ſhined in the priſon, and he ſmote *Peter* on the ſide, and raiſed him, ſaying, Ariſe vp quickly. And his *chaines fell from his hands*, Act. 12. 7.

When they paſſed the firſt and ſecond watch, they came to the yron gate which *opened to them of its owne accord*, &c. Act. 12. 10.

A

THE HYMNE.

Wherein the child-bearing woman after her delinery,

a 1. Describeth the great danger she was in.
b 2. Praiseth God for escaping it.
c 3. Prayeth for a blessing vpon the fruit of her wombe.
d 4. Promiseth publike thanksgiuing.

I loue the Lord because he hath heard the voice of my humble petition, Psal. 116. 1.

Because he hath enclined his eare vnto me, I will call vpon him as long as I liue, ver. 2.

a *My heart was sore pained within me, and the terrors of death were fallen vpon me, Psal. 55. 4.*

Fearefulnesse and trembling came vpon me, and the horror of death ouerwhelmed me, ver. 5.

The

The ſorrowes of death compaſſed me, the paines of hell gat hold vpon me, I found trouble and ſorrow, Pſal. 116.3.

I ſhould *vtterly haue fainted* but that I beleeue verily to ſee the Lord in the Land of the liuing, Pſal. 27.13.

In my diſtreſſe I called vpon the Lord, & cryed vnto my God, and he heard me out of his holy temple, and my cry came before him, it entred euen into his eares, Pſal. 18.6.

[b] I ſought the Lord, and he heard me, yea and *deliuered mee* out of all my feare, Pſal. 34.4.

When I called vpon him, *hee heard mee and endued mee with* much ſtrength, Pſal. 138.3.

He *kept all my bones*, ſo that not one of them is broken, Pſal. 34 20.

The Lord is nigh vnto them that are of a broken heart, and ſaueth ſuch as bee of a contrite ſpirit, ver. 18.

God

God is my refuge & ſtrength, a very *preſent helpe in trouble*, Pſal.46.1.

Gratious is the Lord and righteous; yea our God is mercifull, Pſal.116.5.

The Lord preſerueth the ſimple, *I was brought lowe, and hee helped me, ver.6.*

Returne to thy reſt ô My ſoule, for the Lord hath dealt *mercifully with me, ver.7.*

He hath *delinered my ſoule from death*, mine eyes from teares, ver.8.

Bleſſed be the Lord who dayly loadeth mee with his benefits euen the *God of my ſaluation*, *Pſal.* 68.19.

He that is our God is the *God of ſaluation*, and vnto God the Lord belong the *iſſues from death*, ver.20.

Who can vtter the mightie acts of the Lord? who can ſhew forth all his praiſes, Pſalme 106. 2.

Loe

Loe children are an heritage of the Lord, and the fruit of the wombe is his reward, Psal. 127. 3.

As the arrowes in the hand of the Gyant, so are the *children of the youth*, ver. 4.

Happie is the man that hath his quiuer full of them, they shall not be ashamed when they speak with their enemie in the gate, ver. 5.

[c] The Lord from out of Sion so blesse me, that I may *see my childrens children*, and peace vpon Israel, Psal. 128. 6.

That *my sonnes may grow vp as the* yong plants, and *my daughters may be as the polished* corners of the Temple, Psal. 144. 12.

What shall I render vnto the Lord for all his benefits towards me, Psal. 116. 12.

[d] I will take the cup of saluation and *call vpon the name of the* Lord, ver. 13.

I will *offer vnto the Lord the sacrifice*

ſacrifice of thankeſgiuing, and call vpon the name of the Lord, ver. 17.

I will *pay my vowes vnto the Lord, now in* the *preſence of all his people, ver.* 18.

In the *Courts of the Lords houſe,* euen in the midſt of thee ô Ieruſalem, ver. 19.

A THANKSGIVING for safe Deliuery.

ETernall prayses and thankes bee rendred to thee ô Lord of health and strength, in whose hands are the *waies of life, and issues of death. I looked for* extreame danger, *and behold* safety; *I looked* for out-cryes of sorrow, *but behold* shoures of ioy; *I looked for* suddaine death, *and behold* present life to me, and my sweete babe. O that my heart were *a skilfull inditer, and my tongue as the pen of a ready scribe* to write downe thy prayses, and record the *wondrous things thou hast done* for my soule. *Thou hast deliuered my life from death; mine eyes from teares, and my feet from falling.* Thou hast *dealt gratiously* with me aboue my desert, enabled me aboue my strength, deliuered

liuered me aboue my hope, and therfore I will reioyce in thee aboue measure, and magnifie thee without end. Thou hast shut the *mouth of the pit* which would haue swallowed me, therefore will I *open my mouth* in thy praises. Thou hast made good thy promises vnto me, therefore I will make good my vowes vnto thee. Thou hast giuen me the *fruit* of my wombe, therefore will I returne vnto thee the *fruit* of my lips. Now I haue felt *thy strength in my greatest weakenesse*, I haue tasted thy goodnesse in my bitter pangs, I will therfore cal vpon thee in my troubles, and will praise thee in my deliuerances, and depend vpon thee as well in want as in plenty, in sickenesse as in health, in death as in life. Thou mightest most iustly haue depriued me of the benefit, and my infant of the hope of life. Thou mightest deseruedly haue cut off the roote

and

and the branch in the same moment, for both were at thy mercie, and lyable to a curse; *But thy mercy is ouer all thy workes*: thou art good to them that are euill; gratious to them that are vngratious; mercifull to them that are most sinfull. *Thou desirest not the death of a sinner, but* of sinne. Thou *wouldest that all should liue*, and here sowe the seeds, & in heauen reape the fruit of immortality. For to this end thou breathedst into vs the life of nature to make vs capable of the life of grace, that thereby we may attaine the life of glory. Therfore doest thou bring vs into the light of this world, & settest vs in the way: that walking the pathes of thy Commandements we might in the end ariue at our country in heauen. This life of nature thou hast now giuen to my child, and continued to me; adde now, I beseech thee, grace to nature, and glorie to grace

grace hereafter, that as we now liue *in thee* by nature, ſo we may liue *to thee* by grace, and hereafter for euer liue *with thee* in glory. *Thou haſt ordained ſtrength out of the mouthes of babes and ſucklings*, and iuſtly maiſt expect praiſe from them. Gracious Lord, firſt giue my infant ſtrength, and then receiue praiſes from it. The *hidden treaſure* which for many moneths thou lavedſt vp in me is now ſafely taken out of me, and *deliuered to me*. Therefore I now *offer it* to *thee in thy* holy Temple, Accept that from me which thou haſt giuen to me. Receiue that into thy *hands* which thou haſt put into mine *armes*. Waſh it in the Font of Baptiſme; regenerate it by thy holy Spirit; feede it with *the ſincere milke of thy word*, till it hath knowledge to *chooſe the good, and refuſe the euill*. As it growethin yeares, and ſtature, and ſtrength; ſo grant that it

may

may *grow in* thy *grace & fauour*, and *increase in wisedome, and in the knowledge of our Lord and Sauiour Iesus Christ.* So be it, *Amen.*

The close out of Scripture.

Now vnto the King immortall, euerlasting, inuisible, vnto GOD onely wise, be honour and glory for euer and euer, Amen. 1. *Tim.* 1. 17.

The Sicke mans Deuotion.

In his ſickneſſe.
After his Recouery.

When thou art ſmitten with ſickneſſe ô deuout Chriſtian, *Iob* 33.23. *Iam.* 5. 14.

1. ENter into thy priuate Chamber, & *commune with thine own heart*, and ſearch out diligently the cauſe of thy heauenly Fathers diſpleaſure, Pſal. 4 4.

2. Confeſſe thy particular ſin or ſinnes, for which thy heart *ſmiteth thee* moſt, with ſighes and teares, Pſal. 32. 5, 6.

3. Promiſe, and fully purpoſe amendment through the aſſiſtance of grace, Pſal. 39. 1.

4. Aduiſe with the Phyſitian of thy ſoule, and follow his godly direction, and deſire him to pray for thee, *and miniſter a word of comfort vnto thee*, and (if thou find thy ſelfe fit for it) in the beginning of thy ſickneſſe, when thou art in perfect ſenſe and memory, participate of the bleſſed

Sacrament

Sacrament, rather then when thy faculties are more enfeebled.

5. Vſe carefully all good meanes of Phyſicke and dyet for thy recouerie; yet relye not vpon the meanes, or inſtrument, but vpon *God*, Eccl. 38. 1. 2. Chron. 16. 12.

6. Pray to *God inſtantly* and *continually*.
- First, and abſolutely for the health and ſaluation of thy ſoule.
- Secondly, and conditionally, for the health of thy body.

7. Settle thine eſtate, and make thy Will, that thou mayeſt be more free for holy and heauenly meditations, Iſa. 38. 1.

8. Submit thy ſelfe wholly and abſolutely to *God's* good will and pleaſure concerning thee, whether for life or death, 1. Pet. 4. 19

9. Reade (if thou be able) or appoint to be read vnto thee, at

seasonable times, select Chapters of Scripture, as Rom. 8. Philip. 1. 1. Cor. 15. 1. Thess. 4. 2. 2. Cor. 5. Ioh. 5. 6. 17. Heb. 12. Iob 19. Reu 2. 3. 21. 22. Iob 14. Isa. 38. 40. as also deuout Sermons, and Prayers, especially such as befit thy present estate.

Among other helpes in this kinde.

Open thy sorrow and griefe by the Hymne.

Strengthen thy faith and patience by the exhortation.

Quicken thy Zeale and deuotion by the Prayer ensuing.

A Psalme

A PSALME FOR *the ſicke, wherein*

The deuout Soule
- Expreſſeth her
  - Maladie and affliction.
  - Hope in God.
  - Experience & remembrance of his former goodnes.
  - Meeke patience.
- Prayeth for
  - Eaſe.
  - Helpe.
  - Recouerie.
  - Quickning grace
  - Pardon for ſinne.
  - Wiſedome to make good vſe of ſickneſſe.

The Hymne for the Sicke.

The ſicke ſoule expreſſeth her malady.

HAue mercy vpon mee O Lord, for *I am weake*: O Lord heale me, for my *bones* are *vexed*, Pſal. 6. 2.

My ſoule alſo is ſore *troubled*: But Lord, how long wilt thou puniſh me? ver. 3.

My *Spirit vexeth* within me: and my *heart* within me is *deſolate*, Pſal. 143. 4.

Yet I doe remember the time paſt; I muſe vpon all thy workes; yea, I exerciſe my ſelfe in the worke of thy hands, verſe 5.

I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſty land, ver. 6.

Heare mee O Lord, and that ſoone, for my Spirit waxeth *faint*.

Hide not thy face from mee, leaſt I be like vnto them that go downe into the pit, ver. 7.

Thou

Thou art he that *tooke me out of my mothers wombe*: thou waſt *my hope* when I hanged yet vpon my brothers breaſt: Pſal.22.9. *Remembrances and experiences of Gods former goodneſſe.*

I haue bin left vnto thee euer ſince I was borne; Thou art my GOD euen *from my mothers wombe*, ver.10.

Though I walke in the ſhadow of death, *I will feare no euill*: thy rod and thy ſtaffe comfort me, Pſal 23.4. *Hope in him.*

Lord what is my hope? Truly my *hope is euen in thee*, Pſal.39.7.

I became *dumbe* and *opened not* my mouth; for it was thy doing, ver.9. *Meeke patience.*

I will *patiently abide* alway: and praiſe thy name more and more, Pſal.71.14.

O Lord rebuke me not in thine anger, nor chaſten me in thy *heauy diſpleaſure*, Pſal.6.1. *Prayeth for eaſe.*

The ſorrowes of my heart are enlarged; O bring me *out of my trouble*, Pſal 25.17.

Heare O Lord, and haue *Helpe.*

mercy vpon me; Lord be thou *my helper*, Pſal. 30. 10.

Recouery. Turne thee ô Lord, and *deliuer my* ſoule: ô *ſaue me* for thy mercies ſake, Pſal. 6. 4.

For in death no man remembreth thee: and who will giue thee thankes in the pit? ver. 5.

What profit is there in my bloud, when I goe downe to the pit? Pſal. 30. 9.

Shall the duſt giue thankes vnto thee? Or ſhall it declare thy truth, ver. 10.

Take thy Plague away from me: I am euen conſumed by the meanes of thy heauy hand, Pſal. 39 10.

Quickning grace. *Quicken* me O Lord for thy names ſake; and for thy righteouſneſſe ſake, bring my ſoule *out of trouble*, Pſal. 143. 11.

Pardon for ſinne. *Enter not* into iudgement with thy ſeruant; for in thy ſight ſhall no man liuing be iuſtified, ver. 2.

O remember not the ſinnes and offences of my youth, but according

ding to thy mercy thinke vpon me, ô Lord, for thy goodneſſe, Pſal. 25.6.

Deliuer me from all mine *offences*: and make me not a rebuke to the fooliſh, Pſal. 39.8.

O teach me to number my daies, that I may apply my heart *vnto wiſedome*, Pſal. 90.12. *Wiſedome.*

An Admonition to the Sicke.

THE ANALYSIS.

Euery good Christian ought to struggle with his infirmities, & labour to compose his minde to meeke patience in sicknesse; especially considering that sicknesse is—

1. His heauenly Fathers visitation, whose
   1. Power cannot bee resisted:
   2. Will must be obeyed.
   3. Goodnesse must bee acknowledged in sending vs good as well as euill.
2. A deserued scourge for his sinne.
3. Sent in loue to him for his good
   1. To weane him from the loue of the world.
   2. To strengthen the spirit in him, and tame the flesh.
   3. To breed in him a loathing and detestation of sin in generall, the cause of all afflictions.
   4. To call him home, and bring him to a sense and acknowledgement of his particular sinne or sinnes.
   5. To proue the truth and sincerity of his faith and loue.
   6. To saue him from eternall punishment for his sinne.
   7. To make him seeke more earnestly to GOD, who will be found of him, and (if his appointed time bee not come) manifest his glory in deliuering him from the very iawes of death.

THE

THE TEXTS.

VVE haue had Fathers of our flesh which *corrected vs*, and we gaue them reuerence, shall we not much rather be in *subiection to the Father of Spirits*, and liue? Hebrewes 12. 9.

Sickenesse Gods visitation: who is the Father of our Spirits, and cannot be resisted.

Who hath euer *resisted* his will? Rom. 9. 19.

He is able to *subdue all things* to himselfe, Phil. 3. 21.

He *draweth the mighty* with his power; he riseth vp, and no man is sure of life, Iob 24. 22.

Will hee pleade against mee with his *great power*? Iob 23. 6.

God is *greater then man*, Iob 33. 12.

Why doest thou striue against him? for he giueth not account of any of his matters, ver. 13.

Thy will be done, &c. Mat. 6. 10.

Must be obeyed.

Father, if it be possible let this Cup

cup passe from me, Mat. 26.39.

Yet not as I will, but *as thou wilt*, ver. 16.

I held my peace, because it was *thy doing*, Psal. 39.9.

Sanctifie the Lord *God* in your hearts, &c. 1. Pet. 3.15.

Let them that suffer according to the will of God, *commit the keeping of their soules* to him in well doing, as vnto a faithfull Creator, 1. Pet. 4.19.

From whō we receiue good.

We haue *receiued good* at the hands of God, and shall we not receiue euill? Iob 2.10.

Affliction commeth not forth of the dust, neither doth trauaile come forth of the ground, Iob 5.6.

I will make thee *sicke* in *smiting thee*, because of thy *sinne*, Mich. 6 13.

It is a scourge for our sinnes. It is sent for our good.

Man suffereth *for his sinne*, Lam. 3.39.

We know that all things worke together *for good* to them that loue God, Rom. 8.28.

The

The heate beate vpon the head of *Ionas* that he fainted, and wished in himselfe to dye, and said, It is *better* for me *to die* then to liue, Ionah 4.8. *To weane vs from the world.*

And *Eliah requested that hee might die*: It is enough Lord, take away my life: I am not better then my Fathers, 1. Kings 19.4.

Wee that are in this Tabernacle *doe groane* being burdened, 2. Cor 5.4. *To tame the flesh.*

That I should *not bee exalted* aboue measure, there was giuen me a *Thorne in the flesh*, 2. Cor. 12.7.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when I am weake, then am I *strong*, ver. 10. *To strengthē the Spirit.*

Though our outward man decay, our inward man is *renewed*, &c. 2. Cor. 4 16.

My wickednesses are gone ouer my head, and are like a sore burthen *To make vs loath sinne.*

then too heauie for me to beare, Pſal.38.4.

My wounds ſtinke and are corrupt through my fooliſhneſſe, Pſal.38.5.

To bring vs to acknowledgement of our ſins in ſpeciall.

Let vs *ſearch*, and *trie our* waies, and turne againe to the Lord, Lament.3.40.

I truly am ſet in the Plague; and my heauineſſe is euer in my ſight, Pſal.38 17.

I will *confeſſe my wickednеſſe*, and be *ſorrie for my ſinne*, verſe 18.

The people *turneth not* to him that ſmiteth them, Iſa.9.13. See Ezra 9.13.

The thing that I ſo greatly feared, is fallen vpon me, Iob 3.25.

We haue tranſgreſſed, and rebelled, and thou haſt not pardoned, Lament.3.42.

To proue the ſincerity of our faith and loue.

Though he ſlay me, yet will I *truſt* in him, Iob 13.15.

He ſhall alſo be my ſaluation, for an *Hypocrite ſhall not ſtand before*

before him, ver. 16.

And though all this be come vpon vs, *yet do we not forget thee*, nor behaue our selues frowardly in thy couenant, Psal. 44. 18.

Our heart is *not turned backe*; *neither our steps gone out of the way*, ver. 19.

No not when *thou hast smitten vs* into the place of *dragons*, and couered vs with the shaddow of death, ver. 20.

To keepe vs from euerlasting torments.

We are chastened of the Lord, that we should *not be condemned with* the world, 1. Cor. 11. 32.

To make vs seeke more earnestly to God.

I will bee vnto *Ephraim* as a Lyon, and as a roring Lyon to the house of *Iudah*; I will teare, and goe away, Hosea 5. 14.

I will goe and returne to my place, *till they acknowledge their offences*, and seeke my face: In their affliction they will seeke me early, ver. 15.

He would haue filled his bellie with the husks that the swine did eate, and no man gaue vnto him,

him, Luk. 15.16.

And when he came to himselfe hee said, How many hired seruants in my Fathers house haue meate enough, and I perish with hunger? ver. 17.

I will arise and goe to my Father, &c. 18.

Who will be found of vs,

When in their trouble they turned to the Lord *God* of Israel, and sought him, *hee was found* of them, 2. Chron. 15.4.

In wrath, or, in the middest of iudgement *thou remembrest* mercy, Abak. 3.2.

And shew his glory in our recouerie.

I kill, and *make aliue*; I wound, and *I heale*; Deut. 32.39.

The Lord bringeth downe to the graue, and *bringeth vp*, 1. Sam. 2.6.

This man was borne blinde, that the *worke of God* might be shewed in him, Ioh. 9.3.

This sicknes is not vnto death, but *for the glory of God*, that the Sonne of God might be *glorified* thereby, Ioh. 11.4.

For

For we had the ſentence of death in our ſelues, that wee ſhould not truſt in our ſelues, but *in God* that raiſed the dead, 2.Cor.1.9.

Who hath deliuered vs from ſo great a death, and doth deliuer: in whom we truſt that hee will yet deliuer vs, ver.10.

A PRAYER FOR the Sicke.

FAithfull Creator, and preſeruer of all men, eſpecially of thine Elect, whom thou ſmiteſt in mercy, and *chaſteneſt in loue*, and *correcteſt* in tender compaſſion, *wounding and healing againe, killing and reuiuing, bringing downe to the gates of hell, and raiſing vp from thence againe*: Looke downe, I beſeech thee, vpon thy poore proſtrated ſeruant grieuouſly puniſhed, and afflicted,

afflicted in body with the ſmart of my paine, and much more troubled and terrified in minde with the ſenſe of my ſinne, and feare of thy heauie diſpleaſure. The paines and pangs of my ſickneſſe, O Lord, are bitter, yet the remembrance of my ſinnes is more bitter vnto me, and the apprehenſion of thy wrath far exceedeth both. This is the very *venome of the arrow that ſticketh in* mee. It is gaule to my taſte, and *wormewood* to my mouth, and the ſharpeſt *vinegar* in my feſtered ſores, and *a burning fire in my bones.* I confeſſe to thy glory and my ſhame, that *of very faithfulneſſe and goodneſſe to mee*, thou haſt laide this ſcourge vpon mee, to the end, that by the ſtripes of my fleſh, my ſpirit might bee healed, *and ſaued in the day of the Lord Ieſus.* I foſtered ſnakes ſecretly in my boſome; I cheri-

cherished priuate sinnes in my conscience, and now they haue stung mee. I tooke too much delight in worldly comforts, and therefore thou hast sawced them with sorrowes. My wanton flesh pampered vp with ease and daintie fare *spurned at thy Word*, and grew headstrong against thy Spirit, and therefore thou hast tamed it with this sharpe whip. I was in a kinde of a spirituall Lethargie, till thou didst awake mee with the stroake of thy hand. There grew a Kale ouer my conscience, which this thy chastisement hath plucked away. I felt an Itch of impure lusts and desires in all parts of my soule, but thy Rod hath *killed* it. I valued not the benefit of health as I should haue done; and therefore thou hast taught me it by the want thereof. In my prosperity, *I remembred not*

the afflictions of my brethren, and therefore thou haſt afflicted me like vnto them. I wept not for the calamities of thy people, I ſhed no teares for the publike ruines of the Churh, and therefore thou haſt drawne from me abundance of them for my priuate griefes. *I put from mee ſtill the euill day*, and therefore thou haſt brought it neere vnto mee. All this haue I *done*, and therefore moſt iuſtly all this doe I *ſuffer*. And becauſe I know that *it is good for me* thus to be diſciplined by thee; *I humble my ſelfe vnder thy mighty hand*, and kiſſe this thy Rod which imprints in my fleſh a ſence of my ſinne, and a marke of thy loue, and maketh my body blacke and blue, but I truſt (through thy grace) ſhall make my ſoule appeare faire and beautifull in thine eyes. Oh that I could frame my ſelfe to perfect patience, that my abiding thy will might as well pleaſe thee, as my

my disobeying thy will hath displeased thee. *My spirit is willing, but my flesh is weake.* I striue with *the rebellions of my heart and* corruptions, *but they are too strong for me.* Faine woulde I silence all clamorous passions, *and let patience haue her full worke vpon me*; but the loathsomenesse, and painefulnes, & tediousnes of my disease drowne all my ghostly comforts, and make me *euen rore for the disquietnesse of my heart. O Lord thou knowest all my desires, and my groanes are not hid from thee. Thou knowest whereof I am made, thou vnderstandest that I am but dust*; and wilt thou contend with *dust and ashes*? O *Father of mercy, and God of all consolation, lay no more vpon* me then thou wilt giue me ability to beare. Either asswage and diminish my paine, or increase my strength: either shorten my sicknesse, or lengthen (I beseech thee) my patience. I acknowledge

knowledge that my many ſinnes deſerue many ſtrokes, and my grieuous ſinnes ſmart ſtrokes; *but my fleſh is not of yron, nor my ſinews of braſſe*, nor my heart of Oke to endure ſo many blowes and re-iterated cuts of thine *axe*. Neither could my ſufferings (if I could endure as much for ſin as any of thy bleſſed Saints & Martyrs haue ſuffered for righteouſneſſe) thereby ſatisfie for the leaſt of my ſins. For thy Maieſty is infinite, and my offences therefore infinit; thy mercy toward mee is infinite, and my ingratitude towards thee thereby made infinite. Thy law eternall, and my guilt conſequently, for the breach thereof, eternall. But thy Sonne a perſon of *infinite* dignity, out of his *infinite* loue to mankinde hath layed downe his life, a price of *infinite* value, to diſcharge the *infinite* debt of my ſins. Wherefore, I beſeech thee, looke not vpon my ſinne, but vp-

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on thy Son: weigh not my transgressions, but his merits. Thy iustice is fully satisfied by him; O confirme thy mercies vnto me. As I haue, in the *cup of trembling*, tasted thy iustice and my sins: so grant that in the *cup of saluation* I may taste thy mercy, and my Sauiours merits. Blesse all the meats, and drinks, and medicines, which I shall receiue from the hand of the Physitian to the repaire and recouery of my bodily health; and sanctifie all the bitter potions which thou hast, and shalt minister vnto me to the restoring of my soules health. Comfort my fainting Spirit, and *strengthen my feeble knees*, and support my weake hands, and reuiue my deaded heart; and so powerfully assist me with thy spirit of strength, that I may with confidence call vpon thee, with patience endure this trial, with hope expect thy good pleasure, with wisedome make

vse

vse of this thy visitation, and with thankefulnesse euer praise thy goodnesse and mercy for my safe recouery, if it may stand with thy blessed will whereunto I fully submit, and wholly resigne my selfe now and for euer, *Amen.*

PART

PART 2. SVPP[3]ART 5.

The Sicke-mans Deuotion after his *Recouerie.*

The Admonition or Exhortation to Thanksgiuing.

THE ANALYSIS.

For perpetuall Thanksgiuing & a gratefull acknowledgement of *Gods* blessing, wee haue in Scripture:

1. Examples of
   - CHRIST.
   - The Angels.
   - The Saints
     - In heauen.
     - On earth.

2. Reasons drawne from the consideration of *God* his
   - Precepts.
   - Promises.
   - Benefits
     - Past.
     - Present.
     - To come.

THE TEXTS.

For thankfulnesse.

I Thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them vnto babes, Mat. 11 25.

Examples of Christ.

And he took the seauen loaues and the fishes, and *gaue thankes*, and brake them, Matth. 15.36.

And he tooke the Cup, and when he had *giuen thankes*, he gaue it to them, Mat. 26.27.

And when he had *giuen thanks*, he tooke bread and brake it, Luk. 22.19.

The Angels

And all the *Angels* that stood round about the Throne, and about the Elders, and the foure beasts, fell downe on their faces, before the Throne, and worshipped God, saying, (Reuel. 7 11.) Amen: blessing, and glory, and wisedome, *and thankesgiuing* and honour, and power, and might, be vnto *God* for euer, ver. 12.

Glory

Glory be to God on high, on earth peace, and good will toward men, Luk. 2. 14. *The Saints in heauen.*

Those beasts gaue glory, and honour and *thankes* to him that sate on the Throne, who liueth for euer, Reuel. 4. 9. *The Saints on earth.*

And he blessed him, and said, Blessed be *Abraham* of the most high God possessor of heauen and earth, Gen. 14. 19. *Melchizedech.*

And *blessed be the most high God* who hath deliuered thine enemies into thy hand, ver. 20.

I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed to thy seruant. For with my staffe I passed ouer this Iordan; and now I am become two bands, Gen 32. 10. *Iacob.*

And when they heard that the Lord had visited the children of Israel, and that he looked vpon their afflictions, they bowed their heads, *and worshipped*, Exod 4. 31. *The people of Israel in Moses time.*

Moſes. Then ſang *Moſes* and the children of Iſrael this ſong vnto the Lord, ſaying I will ſing vnto the Lord, for he hath triumphed glorioufly; the horſe and the rider hath he throwne in the Sea, Exod. 15. 1.

Debora. Barak. Then ſang *Debora, and Barak*, &c. Iudg. 5. 12. *& ſeqq.*

Anna. And *Anna* prayed vnto the Lord and ſaid; My heart reioyceth in the Lord, my horne is exalted in the Lord, 1. Sam. 21. *vſq ad* 11.

Dauid. And *Dauid* ſpake vnto the Lord the words of this Song, in the daies that the Lord had deliuered him out of the hand of all his enemies, &c. 2. Sam. 22. 1. & ſeq. See Pſal. 8. 9. 18. 21. 27. 30. 34. 45. 46, 47, 48. 65. 66. 68. 75. 77. 81. 85. 89. 92. 95. 96. 98. 99. 100. 103. 104. 105. 107. 108. 111. 113. 115. 117. 118. 124. 134. 135. 136. 138. 144. 145. 146. 147. 148. 149. 150.

Salomon. *Bleſſed be the Lord God* that hath

hath giuen reſt vnto his people Iſrael, according to all that he had promiſed, and hath not failed one word of all his good promiſes which he promiſed by the hand of *Moſes* his ſeruant, 1. Kin. 8.56.

Bleſſed be the Lord God of our Fathers who hath put ſuch a thing as this in the Kings heart, Ezra 7.27. *Ezra.*

O Lord thou art my God, *I will exalt thee*, I will praiſe thy Name, for thou haſt done wonderfull things; thy counſels of old, are faithfulneſſe and truth, Iſa. 25.1. *Iſaiah.*

The writing of *Ezekiah* King of *Iudah*, when he had been ſick, and was recouered of his ſickeneſſe, *I ſaid, &c.* Iſa. 38.9.10. *vſq ad* 21. *Ezekias.*

Then was the ſecret reuealed vnto *Daniel* in a night viſion; then *Daniel bleſſed the God* of heauen, Dan. 2.19. *Daniel.*

Bleſſed be the Name of God for

euer and euer, for wisedome, and might are his, ver. 20

I thanke thee and praise thee O thou *God* of my fathers, who hast giuen me wisedome, and might, and hast made knowne vnto me what wee haue desired of thee, ver. 23.

Ionah. I will *sacrifice vnto* thee with the voice of *thanksgiuing*, I will pay that I haue vowed: Saluation is of the Lord, Ionah 2. 9.

Marie. *Marie* said; My soule doth *magnifie* the Lord, &c. Luk. 1. 46.

Zacharias. *Blessed be the Lord God* of Israel, &c. ver. 68.

The Shepheards. And the shepheards returned, *glorifying and praising God* for all the things that they had heard and seene, Luk. 2. 20.

The man taken with a palsie. And immediately he rose vp, and departed to his owne house, *glorifying God*, Luk. 5. 25.

The people. And there came feare on all, and they *glorifyed God saying*, A great Prophet is risen among vs, and *God* hath visited his people,

Luke

Luke 7 16.

When he had laid hands on her immediately ſhe was made ſtraight, *and glorified God*, Luke 13 13.

The woman that had a Spirit of infirmity.

And one of them (when hee ſaw that he was healed) turned backe, and with a loud voice *glorified God*, Luk. 17.15.

One of the Lepers.

And immediatly he receiued his ſight, and followed him *glorifying God*; and all the people when they ſaw it, *gaue praiſe vnto God*, Luk. 18 43.

The blind man.

And he leaping vp, ſtood and walked, and entred with them into the Temple, walking, and leaping, and *praiſing God*, Acts 3 8.

The Lame

Paul, when hee ſaw the brethren, *thanked God*, and tooke courage, Acts 28 15.

Paul.

I *thanke God* alwaies, &c. Rom. 7.25. See 2. Cor. 9 15. Epheſ. 1. 16. Phil. 1 3. Col. 1. 12. 1. Theſſ. 1. 2. 2. 13. 2. Tim. 1. 3. Phil. 4.

To him be *glory, and domi-*

Peter.

nion for euer, 1. Pet. 5. 11.

Iude. To the onely wise *God* our Saiour be *glory and maiesty*, dominion and power, now and for euer, Iude 25.

Iohn. To him that hath loued vs, &c. be *glory, and dominion for euer and euer*, Reuel. 1. 5, 6.

Precepts. *Offer* vnto *God thankesgiuing*, and pay thy vowes to the most High, Psal. 50. 14.

Turne to the Lord; say vnto him, Take away all iniquity and receiue vs graciously; so we will *render the calues of our lips*, Hos. 14. 2.

Let no vncleannesse, &c. bee once named amongst you: neither iesting, which is not conuenient; but rather *giuing of thankes*, Ephes. 5. 3, 4.

In euery thing by prayer and supplication with *thankesgiuing*, let your requests be made known vnto *God*, Phil. 4. 6.

Giue thankes to the Father, which hath made vs meete to be

parta-

partakers of the inheritance of *the* Saints in light, Col. 1. 12.

Being rooted and built vp in him, and eſtabliſhed in the faith, as ye haue bin taught abounding therein with *thankeſgiuing*, Col. 2. 7.

Whatſoeuer ye do in word or deede, doe all in the name of the Lord Ieſus, *giuing thankes to God* and the Father by him, Coloſ. 3. 17.

Continue in prayer and watch in the ſame with *thankeſgiuing*, Coloſ. 4. 2.

In euery thing *giue thankes*; for this is the will of God in Chriſt Ieſus concerning you, 1. Theſſ. 5. 18.

We are bound to *thanke God* for you alwaies brethren, 2. Theſ. 1. 3. 2. 13.

I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and *giuing of thankes* be made for all men, 1. Tim. 2. 1.

Commanding to abſtaine from meates, which *God* hath created to bee receiued with *thankeſgiuing*, 1.Tim.4.3.

By him therefore let vs *offer the Sacrifice of praiſe to God* continually, that is, the fruit of our lippes, *giuing thankes* to his Name, Heb.13.15.

See more at the end of the preparatory Admonition to Prayer.

A PSALME OF Thankſgiuing for *recouerie.*

I Will magnifie *thee ô* Lord, *for thou haſt ſet mee vp; and not made my* (ſpirituall) *foes to triumph ouer mee,* Pſalme 30.1.

O Lord my GOD, *I cryed vnto thee, and thou* heardeſt me, ver.2.

Thou Lord haſt brought my ſoule *out of hell; thou haſt kept my* life *from them that goe downe into the pit, ver.*3.

Sing praiſes *vnto the Lord ô ye Saints, and* giue thankes *vnto him for a remembrance of his holineſſe, ver.*4.

For his wrath endureth but for the twinkling of an eye, and in his pleaſure is life: heauineſſe may endure

endure for a night, but ioy commeth in the morning, ver. 5.

O what great troubles and aduerſities haſt thou ſhewed mee! Yet diddeſt thou turne and refreſh me; *and broughteſt mee from the deepe of the earth againe, Pſalme 71. 20.*

Thou haſt turned my heauines into ioy; *thou haſt put off my ſackcloth, and girded mee with* gladnes, *Pſal. 30. 11.*

Praiſe the Lord *ô my ſoule, and all that is within me* praiſe his *holy Name, Pſal. 103. 1.*

Praiſe the Lord *ô my ſoule, and forget not all his benefits, ver. 2.*

Which forgiueth all thy ſinne, and healeth all thine infirmities, *ver. 3.*

Which ſaueth thy life from deſtruction, *and crowneth thee with mercy, and louing kindneſſe, ver. 4.*

Which ſatisfieth thy mouth with good things, and maketh

thee

thee young, and luſtie as an Eagle, ver. 5.

The Lord is full of compaſſion and mercy, long ſuffering, and of great goodneſſe, ver. 8.

O taſt and ſee how gracious the Lord is: bleſſed is the man that truſteth in him, Pſalme 34. 8.

The Lord is my ſtrength, *and my ſong, and is* become my ſaluation, Pſalme 118. 14.

The voyce of ioy and health *is in my dwellings: the right hand of the Lord bringeth mighty things to paſſe, ver. 15.*

The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mightie things to paſſe, verſe 16.

I will not dye, but liue, *and declare the workes of the Lord, ver. 17.*

The Lord hath chaſtened, and corrected mee, but hee hath not giuen

giuen me ouer vnto death, verſe 18.

Open mee the gates of righteouſneſſe, that I may goe in, and giue thankes *to the Lord, verſe* 19.

A THANKSGIVING for recouery.

O Lord *God of my health and ſaluation*, who haſt *knowne my ſoule in trouble*, & diddeſt *make my bed in my* painefull and dangerous *Sickeneſſe*, and haſt now raiſed mee out of it to *ſtand before* thee, I *offer* now *vnto thee the Calues of my Lippes*, and the *ſacrifice* of my body & ſoule, which thou firſt gaueſt, and now haſt reſtored vnto mee. Becauſe I employed not the faculties of my Soule, and members of my Body, as I ſhould haue done; thou bereauedſt me of the ſtrength, and vigour, and vſe of them for a ſeaſon. But now, becauſe *thy compaſſion failes not*, thou haſt returned them to mee againe. Wherefore I conſecrate and deuote them perpetually to thy ſeruice;

ſeruice; no longer deſiring the vſe of them, then they may bee *ſeruants* vnto mee *of righteouſneſſe vnto holineſſe*. What I vowed in my ſickneſſe, by thy helpe I will carefully performe in my health. As *I* am in the *ſtate* of my Body, ſo by the power of thy renewing grace, *I* will become in the eſtate of my ſoule, *a new man*. My *broken* heart which thou haſt healed, ſhall now *entirely* loue thee; my feeble knees and *looſe bones* which thou haſt ſetled, ſhall day and night bow to thee: My enthralled members which thou haſt ſet free, ſhall chearfully ſerue thee: My weake hands wch thou haſt ſtrengthened ſhall continually *be lifted vp vnto thee*: My tyed tongue which thou haſt looſened, ſhall vnfold thy mercies: My deafe eares which thou haſt opened, ſhall *heare thy voice*: My harſh, and hoarſe, and faint voyce which thou haſt cleared, ſhall ſing alowde, a *ſong of mercy*

and

and iudgement. For in thy former mercies thou forgotteſt not iudgement to make mee know mine euill;& in this latter iudgement, thou *remembredſt mercie,* to make me know thy goodnes. By thy iudgement, thou haſt taught me to know my ſelf,& by thy mercies to know thee. *Before I was troubled I went wrong*; but now, ſith thou haſt ſet me right, *I will run the way of thy Commandements.* I will perpetually renew and refreſh the memory of this ſingular benefit, whereby thou haſt renewed and reſtored me,and by the ſmart of my paine *made me vnderſtand wiſedome ſecretly. Thy rod and thy ſtaffe as they haue comforted* and ſupported me, ſo they haue beate many profitable inſtructions into me. By thy ſcourge which pierceth the fleſh, and entreth into the heart and bowels, I learne that *thou requireſt truth in the inward parts and ſearcheſt the reines*

and

and the heart. By thy *rod* which at once ſtriketh all the parts of my body, though it fall heauieſt vpon one particular, I learne that though *ſinne raigneth and rageth* in one kinde more then another, yet that my whole *ſoule is diſeaſed. The whole head is ſicke, and the whole heart is faint.* My fits were many, becauſe my ſins were multiplyed. My paine increaſed, becauſe my ſins were aggrauated. *My wounds ſtanke, and were corrupt through my fooliſhneſſe.* The inſuffrable anguiſh whereof, as it gaue me a quicke touch of my ſinne, ſo alſo a liuely ſence of the benefit of health. By my *confining* to my chamber, thou taughteſt me what is the benefit of *liberty*; by the *weakeneſſe* of my limbes, what is the benefit of *ſtrength?* by my *want* of *appetite*, what the benefit of a *ſtomack is* by the *miſſing my friends*: What the benefit of *ſociety is*; by my continuall *watching*; what the benefit

benefit of *reſt*, and *repoſe* is; by the *ſtupidity and deadneſſe* of all my parts, what the benefit of the *ſenſes is*. Alas, what is a crowne beſet with *rubies*, to a man that hath a *carbuncle* in his head? What is a chaine of *pearles* to one that hath a *ſquinſie* in his necke? Or a collar of *Eſſes* to him that hath an *impoſtume* on his breſt? Or a diamond *ring* to him that hath the *gowte* in his finger? Or the golden *garter* to him that hath the *crampe* in his leg? What are melodious *ſongs* to the *deafe*? Beautifull *pictures* to a *blinde* man? Dainty *diſhes* to him that hath loſt his *taſte*? What are large *reuenewes* to him that poſſeſſeth nothing but his *bed*? What are all to him that is tormented in body with the pangs of death, or troubled in minde with the horror of hell? I confeſſe vnto thee ô Lord, that in my health I often read in the Scriptures, and heard this note from the

the ſweete ſingers of Iſrael, that *worldly delights and comforts were vaine*, and *much like flagges and bulruſhes; which men in danger of drowning catch to beare them vp but they ſinke downe vnder water with them.* I cannot denie but the golden bells of *Aaron* in thy Sanctuary, haue often rung this leſſon in mine eares, that the true *Hearts eaſe groweth onely in thy Paradiſe*; *that the contents of the large volume of this world is nothing but vanity*: that *one little fit of an ague can diſpoſſeſſe the happieſt man aliue of his temporall felicity.* Yet till I *learned by that which I ſuffered*; till thy rod had imprinted it euen in my fleſh, I neuer deepely thought of it, nor ſo throughly aſſented thereunto, but I held the world (though not in admiration) yet in too great eſteeme. I ſecretly repined at the wealth of the couetous, and honour of the ambitious, and pleaſure of the voluptuous, and

ac-

accounted the liues of thy Saints, miſerable in compariſon of them: *ſo fooliſh was I, and ignorant; and euen as it were a beaſt before thee*: But in this ſchoole of my ſickneſſe I haue perfectly gotten by heart that which I did but *ſlubber* ouer before and learned by rote. In my fearefull viſitation, finding by mine owne experience, that all earthly delights and comforts, leaue vs in our extremities, and cannot ſteed vs when we moſt neede; nay, they rather increaſe then aſſwage our paines: I beganne to diſtaſte them all; I grew out of loue with this life, and entertained death in my moſt ſerious thoughts, and I perſwade my ſelfe, that thoſe thoughts of death ſhall neuer dye in me, but ſtill liue in my memory, and vpon euery good occaſion be ſtirred vp and reuiued, to prepare and diſpoſe me to my laſt end, that ſo I may ſee that Baſiliske firſt,

firſt, and kill it, before it ſee and kill me. O death, how bitter is thy remembrance in the pride of health! O life how bitter is thy remembrance in the miſery of ſickneſſe; Verily I *had vtterly fainted vnder my Croſſe, and my ſoule had beene put to ſilence*: I had ſwooned, and *giuen vp*, not only *my Ghoſt*, but thy holy *Spirit of comfort*, if thou hadſt not *ſtayed me with flagons, and comforted me with apples*, and in my hotteſt fits cooled me with the ſweete gales of thy grace. I had fallen not onely with *Iob, to curſe the day of my birth*, but to queſtion the truth of thy Promiſes. But euerlaſting thankes bee vnto thee, who *gaueſt me victory* ouer that fearefull tentation; and by thy holy Spirit didſt call to my minde all thoſe ſweete promiſes of thy Goſpell, whereby I *receiued comfort*, and recouered ſtrength. And now I am aſſured, and more then euer before, *perſwaded*

ſwaded, that neither height, nor depth, nor principalities, nor powers, nor paine, nor pleaſure, nor ſickneſſe, nor health, *nor life, nor death, nor things preſent, nor things to come, ſhall euer be able to ſeparate mee from thy loue in Chriſt Ieſus.*

The cloſe out of Scripture.

I ſaid in the cutting off of my dayes, I ſhall goe to the gate of the graue, I am deprined of the reſidue of my yeares, Iſa.38.10.

I ſaid, I ſhall not ſee the Lord in the land of the liuing; I ſhall behold man no more with the Inhabitants of the world, ver.11.

Behold, for peace I had great bitterneſſe; but thou haſt in loue to my ſoule deliuered it from the pit of corruption, for thou haſt caſt my ſinnes behinde thy backe, verſe 17.

For the graue cannot praiſe thee, death cannot confeſſe thee;

they

they that goe downe to the pit cannot hope for thy truth, ver. 18.

The living, the living, hee ſhall praiſe thee; as I doe this day, verſe 19.

PART

PART. 2. SVPPART. vlt.

The Dying mans DEVOTION.

The Admonition.

The man that is breathing out his laſt gaſpe needeth —

1. MEeke patience to endure *Gods* good pleaſure: Of which, ſee the Admonitions for Good-Friday; for Thurſday Euening and for the ſicke, before.

2. Godly ſorrow for all the ſins of his life, whereby he hath grieuouſly diſpleaſed his heauenly Father: of which, ſee the Admonition for Tueſday Morning.

3. Aſſured confidence to *commit his ſoule to God as a faithfull Creator.* Of which, ſee the Admonition for the Child-bearing woman after her deliuery.

4. Conſtant perſeuerance to hold on to the end. Of which ſee the Admonition for Saturday Euening.

5. Liuely apprehenſion of the

ioyes of heauen, and *power of the world to come.* Of which, see the Meditation for the Sabbath Euening.

6. Christian resolution, cheerefully to *lay downe his tabernacle* and go willingly *to the Father of spirits.* Of which, see the Admonition for Saturday Morning.

7. A Peaceable disposition to forgiue all his enemies, *and depart in peace,* as with *God*, so also with all men. Of which, see the Admonition for Thursday Morning.

8. A charitable, and compassionate affection to *consider the poore* and destitute, according to his estate and wealth to helpe and succour them, that so by their prayers he may be receiued *into euerlasting habitations.* Of which, see the Exhortation for Wednesday Morning.

In

In the extremity of bitter pangs consider, ô deuout Christian:

1. Thy sins deserue a sharper scourge yet.
2. All thou suffereſt is nothing to what *Christ* endured for thee.
3. Other Saints and holy Martyrs haue abided a harder tryall, and more grieuous afflictions, and many more terrible conflicts, and yet haue beene *more then Conquerours through Christ.*
4. It is a thousand times better to be corrected here (though neuer so seuerely) then eternally tormented in hell.
5. *God* will not lay more vpon thee then he will giue thee *ability* to beare, and therefore will vndoubtedly asswage thy paine or increase thy patience.
6. The extremity of thy *paines* wil be but a short time; for *God* wil either take them from thee, by recouering thee; or thee from them, by deliuering thee out of the body.
7. The more grieuous thy paines are, the greater thy reward shall be, if thou patiently endure them.

THE TEXTS.

In thy extremest fit meditate upon,

1. The heinousnes of thy sin deserving a sharper scourge.

IT is the Lords mercy that we are not *vtterly consumed*, because his compassions faile not, Lam. 3.22.

If thou Lord shalt marke iniquities, O Lord, *who shall stand*, (or who may abide it?) Psalme 130.3.

He hath not dealt with vs after our sins, nor rewarded vs *after our iniquities*, Psal. 103.10.

Like as a Father pitieth his children: so the Lord pitieth them that feare him, ver. 13.

For he knoweth our frame; he remembreth that we are but dust, ver. 14.

2. The vnsufferable torments of hell, which by these temporall chastisements are preuented.

The sinners in Sion are afraid; fearefulnesse hath surprized the hypocrites, who shal dwell with the deuouring fire; who among vs shall dwell with *euerlasting burning?* Isa. 33.14.

Tophet is ordained of old; yea for

for the King it is prepared. He hath made it deepe and large: the pile thereof is *fire & much wood*; the breath of the Lord like a *streame of Brimstone* doth kindle it, Isa. 30. 33.

A fire is kindled in mine anger, and it shall burne to the *lowest hell*, Deut. 32. 22.

The Sonne of man shall send his Angels, and they shall gather out of his Kingdome all things that offend, and them which doe iniquity, Mat. 13. 41.

And shall cast them into a *furnace of fire*, there shall be *weeping and gnashing of teeth*, vet. 42.

Whose fan is in his hand, & he will throughly purge his floore, and gather his wheat into his garner, but *burne vp the chaffe with vnquenchable fire*, Mat. 3. 12.

And *Sodome* and *Gomorrah* & the cities about them in like maner going after strange flesh are set forth for an example suffering the vengeance of eternall fire, Iude 7.

Send *Lazarus* that he may dip the tip of his finger in water, and coole my tongue, for I am *tormented in this flame*, Luk. 16.24.

Where the worme dyeth not and the *fire is not quenched*, Mark. 9.44.46.

In *flaming fire*, taking vengeance of them that know not God, 2. Thess. 1.8.

Bind him hand and foot, cast him into *vtter darkenesse*, there shall be *weeping and gnashing of teeth*, Matth. 22.13.

To whom the *mist of darkenes*, is reserued for euer, 2 Pet. 2.17.

He hath reserued in euerlasting *chaines of darkenes* to the iudgement of the great day, Iude 6.

The same shall drinke of the wine of the wrath of God which is powred out without mixture into the cup of his indignation, and he shall be *tormented with fire and brimstone* in the presence of the holy Angels, and in the presence of the Lambe, Reu. 14.10.

And

And the *smoke of their torment* ascendeth vp for euer and euer, ver. 11.

These both were cast aliue into *a lake of fire burning with brimstone*, Reu. 19. 20.

Depart from me ye cursed into *euerlasting fire* prepared for the diuell and his angels, Mat. 25. 41.

And they haue *no rest* day nor night, Reu. 14. 11.

And the diuell that deceiued them was cast into the *lake of fire and brimstone*, where the beast and false Prophets are, and shall be *tormented day and night* for euer and euer, Reu. 20. 10.

How much she hath glorified her selfe, and liued deliciously, so much *torment* and *sorrow* giue her, Reu. 18. 7.

He began to be *sorrowfull*, and *very heauie*, Mat. 26. 37.

Then said he vnto them, *My soule is exceeding sorrowfull*, euen vnto death, Mat. 26. 38.

And being in an *agonie* he prai-

3. *The vnconceiuable paines & sorrows which Christ endured for thee.*

ed more earneſtly; and his ſweat was as it were great drops of bloud falling downe to the ground, Luk.22.44.

There ſtood by the Croſſe of Ieſus his Mother, and his Mothers ſiſter, &c. Ioh.19.25.

And Ieſus cryed with a loud voice, ſaying, My God, my God, why haſt thou forſaken me? Mar. 15.34.

Pilate releaſed *Barabas*; and deliuered Ieſus vnto them, when he had *ſcourged him*, to be *crucified*, Mar.15.15.

The Souldiers platted a crowne of thornes, and put it on his head Ioh.19.2.

And hee bearing his Croſſe, went forth into a place called, *The place of a skull*, ver.17.

Where they *crucified him*, &c. ver.18.

One of the Souldiers with a ſpeare *pierced his ſide*, and forthwith came there out water and bloud, ver.34.

In

In the dayes of his flesh when he had offered vp prayers & supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard in that he feared, Heb. 5.7.

Though he were a Sonne, yet learned hee obedience by the things which he *suffered*, ver. 8.

Christ also *suffered* for vs, leauing vs an example that wee should follow his steps, 1. Pet. 2. 21.

There hath no such tentation taken you but such as is common to men, 1. Cor. 10. 13.

The same afflictions are accomplished in your brethren that are in the world, 1. Pet. 5. 9.

4. *The afflictions of Gods Saints equalizing & far surpassing thine.*

Satan smote *Iob* with *sore boyles* from the sole of his foote to the crowne of his head, Iob 2. 7.

Of Iob.

And he tooke him a potsheard to scrape him withall; and hee *sate downe in the ashes*, ver. 8.

I haue sinned, what shall I do

vnto thee, ô thou Preſeruer of men? why haſt thou ſet me as a marke againſt thee, ſo that I am a burden to my ſelfe? Iob 7.20.

Let the day periſh wherein I was borne, and the night in which it was ſaid: There is a man-child conceiued, Iob 3.3.

Let that day be darkeneſſe, let not *God* regard it from aboue, neither let the light ſhine vpon it, ver. 4. *&* *ſeq.*

Dauid. I am *troubled*, I am *bowed downe* greatly, I goe *mourning* all the day long, Pſal. 38.6.

My loynes are filled with *a loathſome diſeaſe* and there is *no ſoundneſſe* in my bones, ver. 7.

I am *feeble* and *ſore ſmitten*; I haue *roared* by reaſon of the *diſquietneſſe of my heart*, ver. 8.

Lord, all my deſire is before thee, and my *groaning* is not hid from thee, verſe 9. See Pſalme 6. Pſal. 22. Pſal. 102. Pſal. 130. Pſal. 142. Pſal. 143.

Ieremiah. I am the Man that haue *ſeene affliction*

affliction by the rod of his wrath, Lam. 3. 1.

He hath filled me with *bitternesse*, and made me drunke with *wormewood*, ver. 15.

I thinke *God* hath set forth the last Apostles as it were *appointed* to *death*; for we are made a *spectacle to the world*, and to angels, and to men, 1. Cor. 4. 9. *The Apostles and first Disciples.*

In iournying often, in *perils* of Waters, in *perils* of Robbers, in *perils* by mine owne Countriemen, in *perils* by the Heathen, in *perils* in the Citie, in *perils* in the Wildernesse, in *perils* in the Sea, in *perils* among false brethren, 2. Cor. 11. 26. *Paul.*

In wearinesse and painefulnes, in watchings *often*, in hunger and thirst, in fastings *often*, in cold and nakednesse, verse 27.

For thy sake are we *killed all the day long*; we are accounted as sheepe for the slaughter, Rom. 8. 36.

If

If in this life onely we haue hope in Christ, then are we of all men *most miserable*, 1. Cor. 15. 19

Others were tried with *mockings and scourgings*; yea moreouer with *bonds and imprisonment*, Heb. 11. 36.

They were *stoned*, they were *sawen asunder*, they were *slaine* with the sword, they *wandred* about in sheep-skins and goate-skins, being *destitute, afflicted, and tormented*, ver. 37.

Of whom the world was not worthy. They *wandered* in deserts, and mountaines, and in dens, and in Caues of the earth, ver. 38.

These are they that came out of *great tribulation*, and haue washed their robes, and made them white in the blood of the Lambe, Reuel. 7. 14.

I saw as it were a sea of *glasse, mingled with fire*, and them that had gotten the victory ouer the Beast, and ouer his image, and ouer

ouer his name, &c. Reuel. 15.2.

And they sang the Song of *Moses* and of the Lambe, verse 3.

5. *The faithfulnesse & goodnesse of God, who will not tempt vs aboue our strength.*

God is faithfull, who *will not suffer you to bee tempted* aboue that you are able, but will with the tentation also make a way to escape, that we may be able to beare it, 1. Cor. 10.13.

The *God* of all grace, who hath called vs to his eternall glory by Iesus Christ, will (after that you haue suffered a while) *make you perfect, stablish, strengthen, settle you*, 1. Pet. 5. 10.

6. *The short continuance of these paines and sorrowes.*

For a *small moment* haue I forsaken thee, but with great mercy will I gather thee, Isa. 54.7.

In a *little wrath* I hide my face from thee for a *moment*, but with euerlasting kindnesse will I haue mercy on thee, saith the Lord, thy Redeemer, ver. 8.

His anger endureth but a *moment*, in his fauour is life; weeping may endure for a *night*, but ioy commeth in the morning, Psal. 30.5.

The

The diuell ſhall caſt ſome of you in priſon that ye may be tried, and ye ſhall haue tribulation *ten dayes*, Reu 2.10.

And it was ſaid vnto them, that they ſhould reſt yet a little ſeaſon, vntil their fellow ſeruants alſo, and their brethren which ſhould be killed (as they were) ſhould be fulfilled, Reu.6.11.

7. The incomparable reward of our patiẽce.

The ſufferings of this preſent time are not worthy to be compared *with the glory* which ſhall be reuealed in vs, Rom. 8.18.

See the Admonition for good Fryday.

The light affliction which is but for a moment, worketh for vs a far more *exceeding and eternall waight of glory*, 2.Cor.4.17.

No chaſtening for the time ſeemeth to be ioyous, but grieuous; neuertheleſſe, afterward it yeeldeth *the peaceable fruit of righteouſneſſe*, vnto them which are exerciſed thereby, Heb. 12.11.

If

If thou art terrified in conscience with the guilt of thy sins, and fearefully tempted to despaire, support thy selfe

with these helpes:

1. Most earnest prayer { of thy selfe / of others } for thee.
2. Bitter teares in abundance for thy particular sinnes.
3. Restitution.
4. Reconciliation.
5. Almes deeds.
6. The comforts of thy Pastour.
7. The absolution of the Church.
8. Meditation vpon these heads especially.
   1. The infiniteneſſe of Gods mercy.
   2. The price and value of *Christs* bloud.
   3. The efficacie of his intercession.
   4. The vertue of the Sacraments.
   5. The vniuersality & certainty of *Gods* promises to the penitent.
   6. Examples of mercy shewed to most grieuous sinners.

THE

THE TEXTS.

Pray instantly and fervently.

AND being in an Agony, he *prayed more earnestly*, Luke 22.44.

Pray alwaies with all prayer and supplication *in the Spirit*, and *watching* thereunto with all *perseverance*, Ephes. 6.18.

Be *fervent* in spirit, serving the Lord, Rom. 12.11.

Rejoycing in hope, patient in tribulation, continuing *instant* in *prayer*, ver. 12.

Desire others to pray.

Pray one for another, that yee may be healed: the effectuall fervent prayer of a righteous man availeth much, Iam. 5.16.

Lay open thy sins and griefs in particular.

What prayer, or what supplication shall be made of any man, or of all ỹ people of Israel, when every one shall know *his owne griefe*, and *his owne sore*, and shall spread forth his hands vnto thee, 2. Chron. 6.29.

Then heare thou from heauen thy

thy dwelling place, and forgiue, verſ.30.

Then *Dauids* heart *ſmote* him *after he had numbred* the people; and *Dauid* ſaid vnto the Lord, *I haue ſinned greatly in this I haue done*; and now, I beſeech thee, O Lord, take away the iniquity of thy ſeruant, for I haue done very fooliſhly, 2.Sam.24.10.

I make my *bed* to *ſwimme*, I *water my couch* with my *teares*, Pſal.6.6. *Weepe abundantly.*

And he went out, and *wept bitterly*, Mat.26.75.

He ſhall *reſtore* that which he tooke violently away, or the thing which he hath deceitfully gotten, or that which was deliuered to him to keepe, or the loſt thing which he found, Leuit.6.4. *Reſtore.*

Or all that about which hee hath ſworne falſly; he ſhall reſtore it in the principall, & ſhall adde a fift part more thereto, v.5.

If I haue taken any thing from any man by falſe accuſation, I *reſtore*

ſtore him foure fould, Luk. 19. 8.

Reconcile. Goe thy way, *bee reconciled to thy brother*, and then come and offer thy gift, Mat. 5. 24.

Agree with thine Aduerſary quickly, while thou art in the way with him, ver. 25.

Forgiue freely. *Forgiue*, and ye ſhall be forgiuen, Luk. 6. 37.

If ye *forgiue* not men their treſpaſſes, neither will my heauenly Father forgiue you, Mat. 6. 15.

If thy brother treſpaſſe againſt thee ſeauen times a day, and ſeuen times a day, do returne vnto thee ſaying, *I repent*; thou ſhalt *forgiue* him, Luk. 17. 4.

Be yee kinde one to another, tender hearted, *forgiuing one another*, euen *as God* for Chriſt's ſake hath forgiuen you. Epheſ. 4. 32.

And his Lord was wroth, and deliuered him to the tormentors till he ſhould pay all that was due vnto him, Matth. 18. 34.

From the heart. So likewiſe ſhall *my heauenly Father* doe alſo vnto you, if yee

from

from your heart forgiue not euery man his brother their treſpaſſes, ver. 35.

O King, let my counſell be acceptable vnto thee, and breake off thy ſinnes by righteouſneſſe, and thine iniquities by *ſhewing mercy to the poore*, Dan 4.27.

Many ſins are forgiuen her, for ſhe *loued much*, Luk. 7.47.

Giue almes of ſuch things as ye haue, and behold all things are cleane vnto you Luk. 11.41.

Giue as thou art able liberally.

Sell that ye haue, *giue almes*, prouide your ſelues bagges that waxe not old, and a treaſure in the heauens which faileth not, Luk. 12 33.

Lay not vp for your ſelues treaſures on earth, where ruſt and moths doe corrupt, and where theeues breake through and ſteale, Matth. 6.19.

But lay vp for your ſelues *treaſures in heauen*, where neither moth nor ruſt doth corrupt, and where theeues doe not

breake

breake through, nor ſteale, v. 20.

And I ſay vnto you *make vnto* your ſelues *friends of* the Mammon of vnrighteouſneſſe, that when yee faile they may receiue you into euerlaſting habitations, Luk. 16. 9.

While ye haue time, *doe good vnto* all men, but eſpecially to them of the houſhold of Faith, Gal. 6. 10.

Chatge the rich in this world, 1. Tim. 6. 17.

That they *doe good*, that they be *rich in good workes, ready to diſtribute, willing to communicate*, *ver.* 18.

Laying vp for themſelues a good foundation againſt the time to come, that they may lay hold on eternall life, ver. 19.

To *do good*, and to *communicate* forget not; for with ſuch ſacrifice *God is* well pleaſed, Heb. 13. 16.

His ſoule draweth nigh to the graue, and his life to the deſtroyer, Iob 33. 22.

If

If there be a *messanger* with him, or an *interpreter* one of a thousand to shew vnto him his vprightnesse, ver. 23.

Send to thy Pastor.

Then he is gratious vnto him and saith; Deliuer him from going downe to the pit. I haue found a ransome, ver. 24.

He will *pray vnto God*, and he will be fauourable vnto him, hee shall see his face with ioy, v. 26.

Is any man sicke among you, let him *call for the Elders of the Church*, and let them *pray ouer him*, Iam. 5. 14.

And the *prayer of the faith full* shall *saue the sicke*, &c. and if he haue committed sins, they shall be forgiuen him, ver. 15.

Verily I say vnto you, whatsoeuer ye shall *bind in earth* shall be *bound in heauen*, and whatsoeuer ye shall loose on earth, shall *be loosed in Heauen*, Matthew 18. 18.

Receiue the absolution of the Church.

And when he had said thus, hee breathed on them, and said vnto

vnto them receiue the Holy Ghost, Iohn.20.22.

Whosoeuer sins ye *remit*, they are *remitted vnto them*; and whosoeuer *sinnes* ye retaine, they are *retained*, ver.23.

Meditate vpon, & by faith apply to thy selfe, 1. Gods infinite mercy.

Thy *mercy is great* aboue the heauens, and thy truth *reacheth to the clouds*, Psal.108.4.

The Lord is *gratious* and *full of compassion*, *slow* to anger, and *of great mercy*, Psal.145.8.

The Lord is *good* vnto all, and his *tender mercy is ouer all his workes*, ver.9.

Thou Lord art *good*, and *ready to forgiue*, and *plenteous in mercy* to all them that call vpon thee, Psal.86.5.

Thou O Lord art a *God full of compassion and gratious*, long suffering, *plenteous in mercy* and truth, ver.15.

O giue thankes vnto the Lord for he is *good*, and his *mercy* endureth for euer, Psal.136.1.107.1.118.1.

In

2. The price and value of Christs bloud.

In whom wee haue redemption through his bloud, according to the *riches of his grace*. Ephes. 1. 7.

By his owne *bloud* he entered once into the holy place, hauing obtained *eternall redemption* for vs, Heb. 9. 12.

The *pretious bloud* of Christ, as of a Lambe without blemish, 1. Pet. 1. 19.

This is the Cup of the New Testament *in my bloud*, which is *shed for you*, Luk. 22. 20.

The Church of *God* which he hath *purchased with his own bloud*, Acts 20. 28.

Much more being now *iustified by his bloud*, we shall be saued from wrath through him, Rom. 5. 9.

Yee are made *nigh* by the *bloud of Christ*, Ephes. 2. 13.

For he is *our peace*, ver. 14.

If the bloud of bulls and of goates, and the ashes of an heifer sprinkling the vncleane, sanctifieth to the purifying of the

the flesh, Heb. 9.13.

How much more shall the *bloud of Christ*, who through the eternall Spirit offered himselfe to *God* without spot, *purge our consciences from* dead workes, verse 14.

The *bloud of Iesus Christ his* Sonne *cleanseth vs from all sinne*, 1. Iohn 1.7.

If any man sinne, we haue an *Aduocate* with the Father *Iesus Christ the righteous*, 1. Iohn 2.1.

And hee is the propitiation for our sins, and not for ours onely but also for the sins of the whole world, ver. 3.

These haue *washed their robes* and made *them white in the bloud* of the Lambe, Reuel. 7.14.

Thou hast *redeemed vs* by *thy bloud*, to *God*, Reuel 5.9.

3. *The efficacy of Christs intercession.*

I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them *from the euill*, Ioh. 17.15.

Sanctifie them through thy

trut'

truth; thy Word is Truth, ver. 17

Neither *pray I for* these alone, *but for them* which shall beleeue on me through their word, v. 20

I *haue prayed* for thee that thy *faith may not faile*, Luk. 22. 32.

In that day ye shall aske in my name, and I say not vnto you that I will pray the Father for you, Ioh. 16. 26.

For the Father himselfe loueth you, because yee haue loued me, ver. 27.

Who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is euen at the right hand of *God*, who also *maketh intercession for* vs, Rom. 8. 34.

He is able to saue them euermore that come vnto *God* by him, seeing hee euer liueth to *make intercession* for them, Heb. 7. 25.

Iohn did *baptize* in the wilderness, and preach the *baptisme of repentance for the remission of sinnes*, Mar. 1. 4.

4. *The vertue of the Sacraments.*

According to his mercy he *saued vs by* the *lauer of regeneration, and* renewing of the Holy Ghost Tit.3.5.

The like figure whereunto euen *baptisme*, doth now *saue vs by the resurrection of* Iesus Christ 1.Pet.3.21.

Repent and *bee baptized* euery one of you, in the Name of the Lord Iesus, for the *remission of sinnes*, Acts 2.38.

The vniuersality of promises to penitent sinners.

This is the *Bloud* of the New Testament, which is *shed for many*, for the *remission of sinnes*, Mat. 26.28.

Seeke the Lord *while hee may be found, call yee vpon him* while he is neare, Isa.55.6.

Let the wicked forsake his way, and the vnrighteous man his thoughts, and let him returne to the Lord, *and hee will haue mercy vpon him*, and to our God, and he will *abundantly pardon*, ver.7.

For my thoughts are not your thoughts, nor my waies your waies,

waies, ſaith the Lord, ver. 8.

As I liue, ſaith the Lord *God*, I haue *no pleaſure in the death of* the wicked, but that the wicked turne from his way *and liue*, Ezek. 18.23.

Turne you, turne you from your euill waies, for *why will yee die ô* ye houſe of Iſrael? Ezek. 33.11.

I haue no pleaſure in the *death of him that dyeth*, ſaith the Lord God: wherefore turne your ſelues, and *liue*, Ezek. 18.32.

They ſhall know me from the leaſt to the greateſt, ſaith the Lord, *and I will forgiue their iniquity*, and *remember their* ſinne *no more*, Ier. 31.34.

Thou ſhalt *finde the Lord*, if thou ſeeke him with all thy heart, and with all thy ſoule, Deut. 4.29.

For the Lord thy God is a mercifull God, he wil *not forſake thee, nor deſtroy thee*, ver. 31.

If my people ſhall humble

themſelues, and pray, and ſeeke my face, and turne from their wicked waies, then I *will heare from heauen*, and *will forgiue their ſinne*, 2. Chron. 7. 14.

If thou returne to the Almighty, thou ſhalt *be built vp*, Iob 22. 23.

I haue *blotted out*, as a thicke cloud, thy tranſgreſſions, and as a cloud, thy ſinnes: returne vnto me, for *I haue redeemed* thee, Iſa. 44. 22.

Ceaſe to doe euill; learne to do well, Iſa. 1. 17.

Come now, let vs reaſon together, ſaith the Lord: though your ſins be as skarlet, *they ſhall bee as white as ſnow*; though they be red like crimſon, *they ſhall be as woole*, Iſa. 1. 18.

Goe, proclaime theſe words to the North, and ſay, Returne thou backſliding Iſraell, ſaith the Lord, & I *will not cauſe mine anger to fall vpon you, for I am merciſull*, ſaith the Lord, and

will not keepe anger for euer, Ier. 3.12.

Onely acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, verſe 13.

Come, let vs returne to the Lord, for he hath torne, and *hee will heale vs*: he hath ſmitten, and *he will binde vs vp* Hoſea 6.1.

I will *heale their back-ſlidings*, I will *loue them freely*, Hoſea 14.4.

Seeke the Lord, and *yee ſhall liue*, Amos 5.6.

Turne ye vnto mee, ſaith the Lord of Hoſts, and *I will turne vnto you*, Zac. 1.3.

Come vnto me all ye that are heauie laden, and *I will eaſe you*, Matth. 11.28.

Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God ouer one ſinner that repenteth, Luk. 15.10.

The Son of man came to *ſaue that which was loſt*, Luk. 19.10.

I came not to call the righteous; but *sinners to repentance*, Luk.5.32.

That repentance and *remission of sinnes should bee preached* in his name among all Nations, Luk.24.47.

Repent ye therefore, and be conuerted, that your sinnes may be blotted out when the time of refreshing shall come from the presence of the Lord, Act 3.19.

The Lord is *not slacke as* some men account slackenesse, but is *long suffering* to vs-ward, *not willing that any should perish*, but that *all should come to repentance*, 2.Pet.3.9.

If we confesse our sinnes, he is *faithfull* and iust, to *forgiue vs our sinnes*, and *clense vs from all vnrighteousnesse*, 1.Ioh.1.9.

6. The example of Gods mercy in pardoning heinous & grieuous sinners.

Manasses built altars for all the Host of heauen, 2.Chron.33.5.

And he caused his children to passe by the fire in the valley of *Hinnon*; also he vsed *Witch-craft*, and

and dealt with *familiar Spirits*, &c.ver.6.

But when he was in his affliction, he beſought the Lord, *his God*, and humbled himſelfe greatly before the Lord of his Fathers, ver.12.

And prayed vnto him, and *hee was intreated of him, and he heard his ſupplication*, ver.13.

He denied before them all ſaying, I know not what thou ſayeſt, Matth.26.70. *Peter.*

And againe hee denyed him, ver.72.

Then he began to *curſe*, and to *ſweare*, ſaying, I know not the man, ver.74.

And the Lord turned, and looked vpon *Peter*, and *Peter* remembred the words of the Lord, Luk.22.61.

And *Peter* went out and *wept bitterly*, ver.62.

And behold a woman in the City which was a *ſinner*, brought an alabaſter box of ointment, &c. Luk.7.37. *Mary Magdalen.*

Her *sins* which are many, *are forgiuen her*, for she loued much, ver.47.

And certaine women which had bin *healed of euill* spirits and infirmities, *Mary Magdalene* out of whom went seauen diuels, Luk.8.2.

The Prodigall.

The younger took his iourney into a farre country, and wasted his substance with riotous liuing, Luk.15.13.

When he came to himselfe, he said, ver.17.

I will arise, and goe to my Father, and say, Father, I haue *sinned* against heauen, and against thee, &c. ver.18.

And he arose and went to his Father; but when he was yet a great way off, his Father saw him, and *had compassion*, and came, and fell on his necke and kissed him, ver.20.

The theefe on the Crosse.

And he said to Iesus, Lord *remember* me when thou commest into thy kingdome, Luk.23.42.

And

And Ieſus ſaid vnto him, Verily I ſay vnto thee; This day ſhalt thou *be with me in Paradiſe*, ver. 43.

Him yee haue taken, and by wicked hands haue *crucified and ſlaine*, Acts 2.23.

The Iewes that crucified, or conſented to the crucifying of Ieſus.

Let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Ieſus whom yee haue *crucified* both *Lord and Chriſt*, ver. 36.

Now when they heard this, they were pricked in heart, and ſaid to *Peter*, and the reſt of the Apoſtles, Men and brethren, what ſhall we do? ver. 37.

Then *Peter* ſaid, *Repent*, and *be baptized* for the remiſſion of ſins, ver. 38.

Then they that *gladly receiued the word*, were *baptized*; and the ſame day were *added* vnto them about *three thouſand ſoules*, v. 41.

This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Ieſus came into the world

to *saue sinners*, of whom I am chiefe, 1. Tim. 1. 15.

How be it for this cause I obtained mercy, that in mee Iesus Christ might first shew forth all long suffering, for a patterne to them which should hereafter beleeue on him to eternall life, ver. 16.

A Pſalme for the ſicke, lying at the point *of death, wherein*

The humble and faithfull Chriſtian

1. Layeth open his affliction { In body. / In minde
2. Confeſſeth his many and grieuous ſinnes.
3. Earneſtly prayeth for { Audience. / Senſe of Gods fauour. / Pardon for his ſinne.
4. Acknowledgeth God's great mercies through his whole life.
5. Profeſſeth his { Truſt in God. / Ioy in the H. Ghoſt. / Peace of conſcience. / Deſire of Death. / Aſſured hope of eternall bliſſe.
6. Commendeth his ſoule to *God*.

The faithfull christian layeth open his affections in body and soule.

O *Lord* God *of my salvation, I have* cryed *day and night before thee, ô let my prayer enter into thy presence, Psalme* 88. 1.

For my soule is full of trouble, *and my* life draweth nigh vnto hell, *ver.*3.

I am weary of my groaning; *every night* wash I my bed, *and water my couch with my* teares, *Psal* 6.6.

I am accounted as one that goeth downe to the pit; *I have bin as a man that hath* no strength, *Psal.* 88.4.

Free among the dead *like vnto them that be wounded, and that lie in the grave, which be out of remembrance, and cut away from thine hand, ver.*5.

Thine indignation lyeth hard vpon mee, *and thou hast* vexed mee *with all thy stormes, ver.*7.

I am powred out like *water,* and

and al my bones are out of ioynt; *my* heart *alſo in the middeſt of my bowells is like* melted wax, *Pſal.* 22.14.

My ſtrength is dryed *vp like a potſheard, and my* tongue cleaueth *to my gummes, and thou ſhalt bring me into the* duſt of death, *ver.*15.

The ſorrowes of death compaſſe mee, *and the ouer-flowings of* vngodlineſſe *make mee afraid, Pſal.* 18.4.

The paines of hell *come about me; the* ſnares of death *ouer-take me, ver.*5.

Thine arrowes ſticke faſt *in mee, and thy hand* preſſeth me ſore, *Pſal.*38.2.

There is no health in my fleſh *becauſe of thy diſpleaſure*; *neither* any reſt in my bones *by reaſon of my ſinne, ver.*3. *confeſſeth.*

For my wickednеſſes are gone ouer my head, *and are like* a ſore burden *too heauie for me to beare, ver.*4.

If

If thou Lord wilt bee extreame to marke what is dene amisse, ô Lord, who may abide it, *Psalme* 130.3.

Out of the deepe haue I called vnto *thee ô Lord,* Lord heare my voice, *ver.* 1.

Prayeth for audience. *O let thine eares* consider well *the* voice of my complaint, verse 2.

Sense of Gods fauour. *Lord, why* abhorrest thou my soule, *and* hidest thy face *from me? Psal.* 88.14.

I am in misery, *and like to him that is at the poynt to die: from my youth vp* thy terrors haue I suffered *with a troubled mind, ver.* 15.

Thy wrathfull displeasure *goeth ouer me; and the* feare of thee *hath vndon me, ver.* 16.

Pardon for his sinne. *Haue* mercy vpon me ô God *after thy great goodnesse; according to the multitude of thy mercies* doe away mine offences, *Psal.* 51.1.

Wash mee throughly *from my*

my wickednesse, *and* clense mee *from my sinne*, ver. 2.

Cast me not away *from thy presence, and* take not *thy holy Spirit from me*, *ver.* 11.

O giue me the comfort of thy helpe *againe, and* stablish mee *with thy free Spirit*, *ver.* 12.

I am alwaies with thee, for thou hast holden me vp *by thy right hand*, *Psal.* 73. 23. — 4. Acknowledgeth Gods mercies.

Thou shalt guide me *by thy counsell, and after that* receiue me *with glory*, *ver* 24. — 5. Professeth trust.

Whom haue I in heauen but thee *O Lord? and I* desire none *in earth in comparison of thee*, *ver.* 25.

Returne to thy rest *ô my soule, for the Lord hath rewarded thee*, *Psal.* 116. 7. — Desire of death.

Thou hast put gladnesse *in my heart more then theirs, whose corne, and wine, and oyle increaseth*, *Psal.* 4. 8. — Ioy in the Holy Ghost.

I will lay mee downe, *and* take my rest; *for it is thou Lord* — Peace of conscience.

onely

onely that makeſt mee dwell in ſafety, *ver.*9.

I will behold thy preſence, *and when I* awake vp *after thy likeneſſe, I will bee* ſatisfied with it, *Pſal.*17.15.

Aſſured hope of Eternall bliſſe.

I ſhall bee ſatisfied with the plenteouſneſſe *of thine houſe, and thou ſhalt giue mee to drinke of thy pleaſures as of the riuers, Pſalme* 36.8.

For with thee is *the* well of life; *and* in thy light *ſhall I* ſee light, *ver.*9.

Thou ſhalt ſhew me the path of life, *in thy preſence is* fullneſſe of ioy; *and at thy* right hand *there is* pleaſure for euermore, *Pſ.*16.11.

6. Commendeth his ſoule to God.

Into thy hands I commend my Spirit, *for thou haſt redeemed mee ô Lord, thou* God *of truth, Pſal.* 31.5.

A Prayer for the ſicke lying at the mercy of *God*, and readie to depart.

ETernall, and omnipotent, infinite, and incomprehenſible GOD, *Lord of* my *life*, and determiner of my dayes; My body now is *reſolving into duſt*, and my ſoule *returning to thee that gaueſt it*. O Lord moſt holy, O God moſt mighty, *draw neer vnto me*, who make haſt to come vnto thee. Giue me a clearer ſight of thee, by how much the neerer I am out of the darke priſon of my body. Giue mee alſo a quicker *taſt of the powers of the life to come*, that I may more comfortably paſſe ouer theſe laſt troubles of this preſent life. O Lord, *my ſoule is heauie euen vnto death*; for the weight of all my ſinnes aggrauated by the diuell is at once

once vpon mee; and I ſinke and faint vnder this *burden which is too heauie for me to beare. Neither is there any meanes vnder heauen tô eaſe* me of it, but by laying it vpon him that *hath borne our infirmities and carried our ſorrowes.* O *Father of mercy, and God of all conſolation,* let not the guilt of my ſinnes or horror of thy iudgements, or Sathans ſuggeſtions, or the feare of death, or terrors of hell driue me to deſperation. I confeſſe that for my vnmindfulneſſe of thee, and vngratefulneſſe to thee all my life, I deſerue that thou ſhouldeſt vtterly abandon, and forſake mee now at my death. But *thy thoughts are not like our thoughts,* nor thy affections like ours. *Though a woman could forget the fruit of her wombe, yet thou wilt not,* nor canſt not *forget* thoſe that truſt in thee. *Thy gifts & graces are without repẽtance; & whom thou loueſt, thou loueſt to the end.*

end. Thou wilt not breake a bruſed reede, nor quench the ſmoaking flaxe. Though thou haſt *ſeuerely corrected* mee in this thy fearfull viſitation; yet thou *haſt not*, and I ſteadfaſtly beleeue *wilt not giue mee ouer to eternall death.* Deare Father, *ſhew thy ſtrength in my* greateſt *weakneſſe*; confirme thy mercy to mee in my greateſt miſery; apply thy comfort to me in this my laſt extremity. Aſſwage the paines of my body with ghoſtly comforts; and diminiſh *the feare of death*, by the aſſured hope of a *better life.* Call to my minde (whilſt yet I breathe) all the errors of my vnderſtanding, that I may timely reuoke them, all the ſins of my will, that I may heartily bewaile them; all the teſtimonies of thy loue, that I may gratefully acknowledge them; all the *promiſes of thy Goſpell*, that I may comfortably embrace them; all my holy vowes and purpoſes, that I may

may finally confirme them; and gratious Lord *accept the will for the deed.* O let me that am now returning to *dust, and ashes, speake but this once to my Lord* and Maker. With all my heart, soule, and strength, I beseech thee, by all that my Saviour *Iesus Christ* hath done and suffered for me, I intreate thee *speake peace to my soule* at her departing, and *say vnto her, I am thy salvation.* Make my election sure by my true repentance, fervent charity, assured confidence, constant patience, comfortable perseverence vnto the end, and in the end.

To

To the TRINITY.

GLorious *Creator*, gracious *Redeemer*, euerlasting *comforter*, *Lord God Almighty*, *send mee ayde and helpe from heauen* in this my last and most dreadfull conflict with all the *powers of hell and darkenesse*. Arme mee with thy *compleate* armour, and *endue mee with power from aboue* to vanquish Sathan and his infernall bands, and to *quench all the fierie darts of the wicked* in the bloud of my Redeemer. I am thine, ô *God the Father*, by the right of Creation: I am thine, ô *God the Son*, by the right of thy purchase; I am thine, ô *God the Holy Ghost*, by the right of thine inhabitation, and possession. Saue mee, *Father*, by thy power: saue mee *Sonne*, by thy merits; saue mee *holy Spirit*, by thy grace. O holy blessed, and glorious Trinity,

whose

whose power no creature is able to resist: Rebuke and confound thine enemy that goeth about to *deface thine image* in mee; to spoyle thy workmanship; to destroy him for whom thou, ô Son, offeredst thy selfe on the Crosse by the eternall Spirit to *the Father*. O *Father*, bee now to mee a *Father* in my greatest need. O *Iesus*, bee to me a *Iesus* in my greatest danger. O *Comforter*, be to me a *Comforter* in my greatest afflictions. *Holy and Righteous Iudge eternall*, Sathan taketh aduantage of thy fatherly chastising me; he growes strong against me by this my great weakenesse. Now hee rageth most furiously, because *his time is short*. Hee assaulteth mee euery way, by subtill suggestions, by fearefull visions and apparitions. Hee terrifieth my flesh with the vgly shape of death; hee affrighteth my conscience with the horror of the last iudgement, and scor-

cheth

cheth my ſoule euen with flaſhes of hell fire. *O Father of ſpirits, deliuer not the ſoule of thy Turtle Doue (that mourneth to thee day and night) as a prey vnto him.* Though neuer ſo deformed, yet I am thy work, O God my *father*; though neuer ſo vile, yet I am thy purchaſe, O God my *Redeemer*: though neuer ſo polluted, yet I am thy Temple, *O God my Sanctifier.* Faithfull *Creator*, preſerue the worke of thine hand; faithfull *Redeemer*, preſerue the purchaſe of thy bloud; faithfull *Sanctifier*, preſerue the Temple of thine honour. *I abhorre my ſelfe in duſt and aſhes*, and I conceiue more griefe then I am able to expreſſe for abuſing thy workes, ô *Father*, thy Word and Sacraments, O *Son*, thy gifts and graces, O *Spirit*. *Father forgiue* me all ſinnes of infirmity againſt thy power: *Sonne*, forgiue me all ſinnes of ignorance againſt thy wiſedome; *Holy Ghoſt*, forgiue me

me all ſinnes of malice againſt thy grace. Moſt mighty *Father*, vouchſafe mee thy protection; Moſt mercifull *Sonne*, grant me thy peace; Moſt gratious *Spirit*, giue me thy comfort, that I may ſafely, peaceably and chearefully leaue this vale of teares. *Father*, poſſeſſe mee of the Kingdome which thou, O *Sonne* haſt purchaſed, and thou, O *Spirit*, haſt ſealed vnto mee. *Into thy hands O Father*, who *breathedſt into mee the Spirit of life*; Into thy hands, O *Sonne*, who breathedſt out thy Spirit for me; Into thy hand, O *Holy Spirit*, who *renewedſt a right ſpirit within me*, and haſt comforted my ſpirit to the laſt gaſpe, *I now commend my ſpirit*, Amen.

To

To the Lord Ieſus, at the *howre of death.*

WElcome bleſſed houre, the period of my pilgrimage, the terme of my bondage, the end of my cares, the cloſe of my ſighes, the bound of my trauels, the goale of my race, and the hauen of my hopes. *I haue fought a long fight* in much weakeneſſe: *I haue finiſhed my courſe*, though in great faintneſſe, and the crowne of my ioy is, that, through the ſtrength of thy grace, *I haue kept the true faith*, and now I dye in it. I willingly reſigne my fleſh, I *deſpiſe the world*, and I defie the diuell who hath no part nor ſhare in mee. *And now, what is my hope? My hope, Lord Ieſus, is euen in thee. For I know that thou my Redeemer liueſt, and thou wilt* immediately receiue my ſoule, and

raiſe vp my body alſo *at the laſt day*, and *I ſhall ſee thee in my fleſh with theſe eyes and no other. My heart faileth, my ſtrength faileth*, my tongue faltereth. Lord let thy *Spirit of comfort* helpe mine infirmities, and *make ſupplication* for mee with *ſighes and groanes that cannot bee expreſſed*. I ſubmit my ſelfe wholly to thy will. *I commit my ſoule to thee as my faithfull* REDEEMER, who haſt bought it with thy moſt precious blood. I profeſſe to all the world, *I know no name vnder heauen, by which I may bee ſaued*, but thine, my IESVS, my Sauiour. I renounce all confidence in any merits ſaue thine; I thankefully acknowledge all thy bleſſings; I vnfainedly bewaile all my ſinnes; I ſteadfaſtly beleeue all thy promiſes; I heartily forgiue all mine enemies; I willingly leaue all my friends; I vtterly loath all earthly comforts;

forts; I entirely long for thy comming.

Come Lord Iesu, come quickly, Lord Iesus receive my Spirit.

The Hand-Maides Posie, written in the end of her Mannell.

Birth is a bragge; *Glory* a blaze;
Honour's earths pompe; *Riches* a gaze;
Fame is but winde; *Beauty* a flower;
Pleasure a dance; the *world* a bower;
In *heaven* with thee, Lord let me be;
On *earth* my heaven's alone in thee.

FINIS.

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